ملفوظات فقیہ الامت

Malfoozaat
(statements and anecdotes)
of
Faqeeh-ul-Ummat Mufti Mahmood Hasan Gangohi

رحمة الله عليه

Volume 1

Title:	Malfoozaat of Faqeeh-ul-Ummat Mufti Mahmood Hasan Gangohi (*rahmatullahi alaih*)
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- For the *esaal-e-thawaab* of the entire *ummah* of Nabi ﷺ

- A humble appeal is directed to the readers to offer suggestions, corrections etc. to improve the quality of this publication in the future. May Allah Ta`ala reward you for this.
- The compiler, translators, editors, sponsors and typesetters humbly request your *du`aas* for them, their parents, families, *mashaayikh* and *azaatizah*.

Foreword

Allah Ta`ala had endowed Faqeeh-ul-Ummat Mufti Mahmood Hasan Gangohi رحمة الله عليه with innumerable astounding qualities and features.

Hadhrat's linage traces back to the honourable host of Nabi ﷺ, Hadhrat Abu Ayyub Ansaari رضي الله عنه.

Hadhrat's grandfather, Haji Khaleel Ahmad was a special attendant of Hadhrat Moulana Rasheed Ahmad Gangohi رحمة الله عليه.

Hadhrat's father was an outstanding student of Shaikh-ul-Hind Moulana Mahmood-ul-Hasan رحمة الله عليه and a classmate of Moulana Husain Ahmad Madani رحمة الله عليه.

Hadhrat's *bismillah* (initiation into primary Islamic studies) was done at the hands of Shaikh-ul-Hind and Moulana Shah Abdur Raheem Raipuri رحمة الله عليه.

He then completed his *hifz* (memorisation of the Qur'aan) at the *maktab* of the daughter of Hadhrat Gangohi رحمة الله عليه which was situated in Gangoh.

Hadhrat studied the initial *kitaabs* of the *aalim* course under his respected father and Moulana Fakhruddeen Gangohi رحمة الله عليه. He thereafter furthered his studies at Madrasah Mazaahir-ul-Uloom, Saharanpur where he graduated. During his stay at Mazaahir-ul-Uloom, Hadhrat studied under the great luminaries of the time such as:

Moulana As`adullah Sahib
Moulana Abdur Rahman Kemilpuri
Mufti Sa`eed Ahmad – head mufti of Mazaahir-ul-Uloom
Hadhrat Shaikh Moulana Muhammad Zakariyya رحمة الله عليهم

After graduating at Mazaahir-ul-Uloom, Hadhrat went to Darul Uloom Deoband to study the final year again. Here as well, Hadhrat had the opportunity of studying under the great luminaries of Darul Uloom Deoband such as:

Shaikh-ul-Islam Moulana Husain Ahmad Madani
Moulana Mia Asghar Husain

Moulana I`zaaz Ali
Allamah Ebrahim Balyaawi رحمة الله عليهم

As far as *sulook* and *tasawwuf* is concerned, Hadhrat Mufti Sahib had taken *bay`at* at the hands of Hadhrat Shaikh Moulana Muhammad Zakariyya رحمة الله عليه from whom he received *khilaafat*.

Apart from this, Hadhrat had the great fortune of sitting in the blessed company of Hakeem-ul-Ummat Moulana Ashraf Ali Thanwi, Moulana Shah Abdul Qadir Raipuri and Hadhrat Moulana Muhammad Ilyaas Sahib رحمة الله عليهم.

Hadhrat Mufti Sahib was a master in every subject of any Islamic science. His immaculate and superb memory would astonish even leading ulama. Hadhrat would be able to read pages over pages of many *kitaabs* from memory.

Every sitting of Hadhrat seemed to be a gathering of a whole board of intellectuals of various fields, for Hadhrat was able to speak on any topic of any science.
A poet very beautifully sums up this fact in Arabic:

ليس على الله بمستنكر   أن يجمع العالم في الواحد

It is not impossible for Allah to gather the whole world within an individual

The tradition of compiling the *malfoozaat* (anecdotes and statements) of the *akaabir* (pious elders) has continued for many years. Their writings and statements serve as a substitute for their *suhbat* (company) and their *majaalis* (sittings).

May Allah Ta`ala accept this task and allow it to be a means of illuminating the hearts of those who study it. *Aameen*

Mufti Farooq Meeruti Sahib (*daamat barakaatuhum*)

العقائد

Beliefs

Tasarruf

Q: What is the law with respect to holding the belief of *tasarruf* i.e. believing that someone besides Allah Ta`ala controls the universe?[1]

A: It is *kufr* (disbelief) to believe that anyone besides Allah Ta`ala has the power of controlling the affairs of the universe. One needs to distance himself from such beliefs.

Is *kufr* decreed?

Objection: Why are the disbeliever's punished for their disbelief when it is predestined?

Answer: In a debate with an Aryan, Moulana Murtadha Hasan Sahib Chandpoori رحمة الله عليه was asked if he accepts the principle:

فعل الحكيم لايخلو عن الحكمة i.e. The action of the Wise Being is not void of wisdom.

Moulana replied in the negative. Allamah Anwar Shah Kashmiri رحمة الله عليه, who was present, asked Moulana as to why he denied such an accepted principle.

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[1] Another answer to this that is given in Sharh-ul-`Aqaaid (pg 79) is that the questioner is confused because of being unable to differentiate between *qadha* and *muqtadha*.

Qadha (judgement) is a quality of Allah that is also called *iraadah* (intention). One needs to be pleased with this.

Kufr is a quality of a *kaafir* and the result of *qadha.* To be pleased with this (result) is *kufr*.

The *kuffaar* are not pleased with *qadha* (Allah's quality), but with the *muqtadha* (result) i.e. kufr. In short, they are not pleased with what they ought to be pleased with. Instead, they are pleased with something that to be pleased with it is *kufr*. Therefore, they will be punished.

Moulana replied, “If I had accepted it, then the Aryan would have said that disbelief is the action of Allah Ta`ala which is not void of wisdom. What answer would I have then given? Furthermore, this is not a verse of the Qur’aan (so it will not amount to sin if I deny it.).”

Shaitaan doesn’t have the ability to harm a person in the grave

Q: Does *shaitaan* have the ability to cause harm to a person in the grave?
A: He does not have the ability to destroy a dead person’s *Imaan*. Nevertheless, he has the ability to cause mischief before burial by entering the bodies of the deceased. That is why the *hadeeth* prohibits us from leaving the *mayyit* (dead body) alone.

Taqdeer (Pre-Destination)

A teacher at Madrasah Khaadimul Islaam, Hapur, enquired, “Hadhrat! Apparently, some *aayaat* (verses) of the Qur’aan show that the servant is *majboor* (compelled) and this substantiates the view of the Jabariyya sect. The answers given by the Ahl-us-Sunnah are unsatisfactory and there still remains confusion in the belief of *taqdeer*.”

Hadhrat Mufti Sahib replied, “In Mishkaat Shareef (vol 1, pg 22) Hadhrat Abu Hurairah ﵁ reports that once Nabi ﷺ had come to them whilst they were discussing the belief of *taqdeer*. On hearing them Nabi ﷺ became so angry that his blessed countenance turned red and then he said,
‘Is this what you have been commanded with or was I commissioned with this? Those before were destroyed once they began discussing the belief of *taqdeer*. I command you not to discuss the belief of *taqdeer*.’”

Thereafter Hadhrat Mufti Sahib remarked:

"This world is despicable and perishable. Everything on it is also to perish. The time for its destruction has been fixed and until then it will remain beneficial. Beyond that, it will be of no use. Take for example power and strength. If someone is asked to carry a hundred kilograms of stone, you will say that he does not have the strength to carry it, or if someone is asked to read something written on a wall two hundred metres away, you will say that his sight is not so strong. Similarly, if one is asked to buy an incredibly expensive item, you will say that he does not have enough money. In short, these three things viz. sight, strength and money reached their limitations. Everybody agrees with there being a limitation to strength and wealth. Intelligence is similar, in that it reaches its limit and cannot perceive anything beyond that. Thus, there are certain things that are imperceptible and one will simply have to accept it.

Regard the belief of *taqdeer* to be from those beliefs that one's understanding cannot fully grasp. Hence, there is no need to understand nor explain it. It is necessary to believe in it without full understanding. Just as one acknowledges being deficient in every other sphere, by the same token one needs to admit being deficient even in intelligence and reasoning.

Is the rank of man higher than that of angels?

Q: Is the rank of man higher than that of angels?

A: Some human beings like the *ambiyaa* and especially Nabi ﷺ are higher in rank than the angels. However, some angels like those who are appointed to bring *wahi* (revelation) are of a higher rank than some human beings like the general masses. The common and general masses amongst humans have a greater rank then the common angels.

This detail appears in the in the following text of Sharh-ul-Aqaa'id:

ورسل البشر أفضل من رسل الملاءكة ورسل الملاءكة أفضل من عامة البشر و عامة البشر أفضل من عامة الملاءكة

The Proof of Nabi ﷺ being alive

Q: Since when did the issue of *hayaat-un-nabi* (Nabi ﷺ being alive in his grave) come about?
A: From the time the Nabi ﷺ was born the issue had come into existence.

Q: Nowadays, different sects have sprung up. Some claim that Nabi ﷺ is alive and some claim that Nabi ﷺ is dead.
A: How can this second claim be true when Nabi ﷺ himself has mentioned, "I am alive in my grave."

An Incident of Hadhrat Madani رحمة الله عليه in relation to *Hayaat-un-Nabi*

Once while conducting a hadeeth lesson in Musjid-un-Nabawi, the issue of *hayaat-un-nabi* came up and Hadhrat Moulana Husain Madani رحمة الله عليه presented proof for it. The students present there continued raising objections and Moulana continued to answer each of them. Suddenly Moulana looked to the right. The place that was the *Rawda-e-Aqdas* was no longer visible and instead Nabi ﷺ himself appeared in his physical form. Moulana then said: "If you do not believe it through proof, then believe it through seeing." When they looked back after turning around, the *Rawda-e-Aqdas* again appeared as normal.

Tawsee-e-Qudrat or *Imkaan-e-kizb*

There are two categories of impossible (*mumtani`*) things. One is that which is impossible in itself (*mumtani` biz-zaat*)
The second is that which is possible in itself but because of some other reason it is impossible.
If that reason was absent then the impossibility will also cease to exist.
Attributing to Allah Ta`ala the possibility of saying that which is not true is in itself possible, but due to other reasons it is impossible. The

gist of this is that it is possible in itself that a person who is promised *Jannah* be sent to *Jahannum*. However, it is impossible due to some other reason i.e. Allah's promise that he will not be sent. Nevertheless, Allah Ta`ala indeed has the ability to send him to *Jahannum*, but due to His promise He will not send him.

Similarly, a person who is promised *Jahannum*, Allah Ta`ala most certainly has the ability to admit him into *Jannah*, but Allah will not do so because He is true to His word. This is called *imkaan-e-kizb*.

For example the verse of the Qur'aan:
وَمَا كَانَ اللّٰهُ لِيُعَذِّبَهُمْ وَاَنْتَ فِيْهِمْ *(Allah will not punish them whilst you are amongst them) [8: 33]*

In this verse, Allah Ta`ala has promised not to punish the disbelievers and it is true that Allah will not punish them. However, Allah definitely has the power to do so as mentioned in another verse of the Qur'aan:
قُلْ هُوَ الْقَادِرُ عَلٰٓى اَنْ يَّبْعَثَ عَلَيْكُمْ عَذَابًا مِّنْ فَوْقِكُمْ اَوْ مِنْ تَحْتِ اَرْجُلِكُمْ اَوْ يَلْبِسَكُمْ شِيَعًا وَّ يُذِيْقَ بَعْضَكُمْ بَاْسَ بَعْضٍ *(Say, He is able to send a punishment from above you and from below your feet, or to put you into confusion through divisions and to make some of you taste the brutality of some.) [6: 65]*

In another verse Allah Ta`ala says:
وَلَوْ شِئْنَا لَاٰتَيْنَا كُلَّ نَفْسٍ هُدٰىهَا وَلٰكِنْ حَقَّ الْقَوْلُ مِنِّيْ لَاَمْلَئَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ اَجْمَعِيْنَ *(Had We willed, We would have guided every person to the straight path, but I have decided to fill Jahannum with jinn and man.) [32: 13]*

In this verse, Allah has promised to fill *Jahannum* with man and *jinn* but He also mentions that He nonetheless has the ability to do the contrary as he says: “Had We wished We would have guided every soul.” If everyone is guided, how will *Jahannum* then be filled? Who will then go into *Jahannum*?

It appears in the *hadeeth* that Nabi ﷺ took the names of certain Sahaabah ؓ and said that they are *jannatis* (dwellers of paradise). Amongst them was also Hadhrat Umar ؓ. Hadhrat Umar ؓ knew of this saying of Nabi ﷺ. Despite this, he would secretly repeatedly ask Hadhrat Huzaifah ؓ as to whether his name was included in the list of the *munaafiqeen* (hypocrites). Nabi ﷺ had disclosed the names of the *munaafiqeen* to Hadhrat Huzaifah ibn Yamaan ؓ. A *munaafiq* cannot enter *Jannah* as mentioned in the Qur’aan: إِنَّ الْمُنٰفِقِيْنَ فِى الدَّرْكِ الْاَسْفَلِ مِنَ النَّارِ *(Indeed the munaafiqeen are in the lowest stage of Jahannum.) [5:145]*

Hadhrat Umar ؓ asked Hadhrat Huzaifah ؓ as to whether he was on the list of the *munaafiqeen* despite being promised *Jannah* because Allah Ta`ala indeed has full power to do as He pleases.

In another *hadeeth* it is mentioned that Nabi ﷺ used to become extremely worried when rain clouds used to appear. The *Sahaabah* ؓ asked: “O Nabi of Allah! People are generally joyous upon seeing rain clouds. Why do you become worried?”

Nabi ﷺ replied: “Punishment had come to some of the past nations in the form of clouds. What surety do I have that there is no punishment in these clouds.”

Despite Nabi ﷺ being promised that no widespread punishment was to befall his *ummat* yet he used to become so perturbed because he knew that Allah Ta`ala does as He pleases.

This is mentioned in the following verse:

فَلَمَّا رَاَوْهُ عَارِضًا مُّسْتَقْبِلَ اَوْدِيَتِهِمْ قَالُوْا هٰذَا عَارِضٌ مُّمْطِرُنَا ؕ بَلْ هُوَ مَا اسْتَعْجَلْتُمْ بِهٖ ؕ رِيْحٌ فِيْهَا عَذَابٌ اَلِيْمٌ ﴿۲۴﴾ تُدَمِّرُ كُلَّ شَیْءٍۭ بِاَمْرِ رَبِّهَا فَاَصْبَحُوْا لَا يُرٰٓى اِلَّا مَسٰكِنُهُمْ ؕ كَذٰلِكَ نَجْزِى الْقَوْمَ الْمُجْرِمِيْنَ

(When they saw the clouds coming towards their valley they said, "This is a cloud that will shower rain on us." Nay, it is the calamity you were asking to be hastened. A wind wherein is a grievous punishment. It will destroy every thing by the command of its Lord. Then by the morning, nothing was to be seen but the ruins of their houses. Thus do we recompense the sinful ones.) [46: 24]

Hadhrat Shaikh-ul-Hind رحمة الله عليه called this *Imkaan-e-Kizb "Tawsee`-e-Qudrat"* i.e. showing the expanse of the power of Allah Ta`ala.

Sajdah to anyone other than Allah

An answer to those who infer the permissibility of *sajdah* to anyone other than Allah on the basis of the *sajdah* of the angels.

Q: Hadhrat Yusuf's عليه السلام parents and brothers made *sajdah* to him. What was the basis of the *sajdah* at that time? Why was it made? Similarly, the angels made *sajdah* to Hadhrat Aadam عليه السلام.
Why then isn't it permissible for us to make *sajdah* in front of some grave or to one's *peer* and *murshid* (spiritual mentor) like how it was permissible for those people?

A: A son used to be born for Hadhrat Aadam عليه السلام in the morning and a daughter in the evening. The daughter born on one day could marry the son born the next day. What answer will be given to one who says that just as it was permissible for a person to marry his or her brother or sister in the past then it should be made permissible for us to do the same today as well! Obviously, it will be said to him that it was permissible for them and not for us. Allah Ta`ala has the right to

make lawful whatever He wishes for whichever nabi He desires. It is not necessary that we may do whatever they were allowed to do.

With regards to the Qur'aan, Nabi ﷺ said that it is the *kalaam* (speech) of Allah Ta`ala. Nabi ﷺ also said, "I am a nabi. The *kalaam* (speech) of Allah Ta`ala has been revealed to me." We believe in this.

Now Nabi ﷺ himself has prohibited making *sajdah* to anyone besides Allah. Therefore, it is necessary to believe in this as well. Why is it that they do not believe in this?
It appears in the *hadeeth shareef* that a *sahaabi* had gone abroad and saw people there making *sajdah* before their king, who was an atheist. After returning, he said to Nabi ﷺ: "O Nabi of Allah! You are even more deserving of our making *sajdah* before you." Nabi ﷺ asked him, "If I pass away will you make *sajdah* before my grave?" The *sahaabi* replied in the negative. Nabi ﷺ then said, "It is impermissible to make *sajdah* before anyone besides Allah. Had making *sajdah* before anyone besides Allah been permissible, I would have commanded women to make *sajdah* to their husbands."

Nabi ﷺ has mentioned, "May the curse of Allah befall the Jews and Christians. They have made the gravesites of their prophets into places of worship." Similarly, Nabi ﷺ has cursed the grave worshippers.

Towards the end of his life Nabi ﷺ had made this *du`aa*:
أَللّٰهُمَّ لاَ تَجْعَلْ قَبْرِيْ وَثَنًا يُعْبَد (O Allah I entrust my grave to you. Do not make it an idol that people prostrate to.)

Now if any *ummati* (follower) has to say that we will do that which Nabi ﷺ had strongly prohibited, then how can he be a true *ummati*?

If someone says that just as it was permissible in the past nations then it should be permissible in this *ummat* as well, the reply to him will be that: "Was it Nabi ﷺ who had informed us of it being permissible in the past nations or was it someone else who told us?" It is evident that Nabi ﷺ himself informed us.

This person completely relies on the information of Nabi ﷺ about it being permissible in the past nations yet he does not accept the prohibition of Nabi ﷺ directed specifically towards this *ummat*. How surprising indeed!

The Nature of the *Malaaikah's sajdah* for Hadhrat Aadam عليه السلام

The Ulama have said that before Allah Ta`ala created Hadhrat Aadam عليه السلام, He had expressed his intention before the angels. Allah Ta`ala mentions in the Qur'aan:

وَ اِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّیْ جَاعِلٌ فِی الْاَرْضِ خَلِیْفَةً *(Remember the time when Allah had addressed the Malaaikah,*
"I am going to create my vicegerent on earth.")

The angels replied,

اَتَجْعَلُ فِیْهَا مَنْ یُّفْسِدُ فِیْهَا وَ یَسْفِكُ الدِّمَآءَ *(Are you going to create such people on earth as your vicegerents who will cause corruption and bloodshed?) [2: 30]*

The angels had expressed their feelings in this manner because they had prior to this witnessed the *jinn* causing havoc on earth. It was for this reason that they assumed that man would do the same. However, they were not aware of the wisdom of this. That is why Allah Ta`ala admonished them by further mentioning:

اِنِّیْٓ اَعْلَمُ مَا لَا تَعْلَمُوْنَ *(You do not know what I know.) [2: 30]*

Thereafter, Allah Ta`ala created Hadhrat Aadam عليه السلام and bestowed him with His special knowledge. Allah Ta`ala had then put both to a test in which Hadhrat Aadam عليه السلام was successful. By means of this, the angels realised that Hadhrat Aadam عليه السلام possessed such knowledge that they do not have and it was due to this knowledge that he was superior to them.

Then to show the superiority of Hadhrat Aadam عليه السلام, Allah Ta`ala ordered the angels اسْجُدُوْا لِاٰدَمَ. The Ulama have translated it as, "Make *sajdah* because of Aadam."
It means: "O angels! You had objected to the creating of Aadam but now you have seen his superiority and the excelling knowledge he possesses. Hence make *sajdah* to him!"
Allah Ta`ala did not say that make *sajdah* to Aadam. Instead, he said: "Because of Aadam, make *sajdah*." In the like manner *sajdah* is made towards the *Ka`bah*. The *sajdah* is not made to the *Ka`bah* but to Allah Ta`ala. The Ulama have gone to the extent of writing that if one makes *sajdah* facing the *Ka`bah* and intends that he is prostrating to the *Ka`bah* then he comes out of the fold of Islam.

Hadhrat Yusuf's عليه السلام parents and brothers had made *sajdah* for him in a similar manner.

Proof for two *sajdahs* in *Salaah*

Q: I have heard that the reason for there being two *sajdahs* in *salaah* is that when the angels together with Iblees were commanded to make *sajdah*, Iblees did not make *sajdah*. When the angels raised their heads from the *sajdah* they saw that Iblees was still standing. Thus, the angels went in to *sajdah* for the second time.

A: It appears in the books of *fiqh* that one *sajdah* is proven from the Qur'aan and the second is established from *ijmaa`* (consensus of the *ummat*.) Iblees had clearly opposed the command of Allah and said:

اَنَا خَيْرٌ مِّنْهُ ۚ خَلَقْتَنِىْ مِنْ نَّارٍ وَّ خَلَقْتَهٗ مِنْ طِيْنٍ *(I am better than Aadam. You have created me from fire and created him from sand.)[7: 12]*

Fire is superior to sand. How can I make *sajdah* to him! Thus, Iblees had attempted to present evidence in order to oppose the command of Allah. This is *kufr* (disbelief). That is why it is said:
أول من قاس إبليس (Iblees was the very first person to use analogy against the command of Allah.)

Evidence is recognised in *shari`ah* in order to support a law and apply it to another case. Iblees had presented evidence to break the command of Allah Ta`ala. That is why it is *kufr*.

The Definition of *Taqdeer*

Taqdeer in actual fact is the knowledge of Allah. In other words, whatever Allah Ta`ala had planned before bringing the creation into existence; that a certain thing will be created at a certain time, it will remain alive for so many years and it will have such and such effects. This planning is called *taqdeer*. Thereafter whatever transpires in accordance with *taqdeer* is called *qadhaa*. The example of this is that of an architect who draws a plan of the house before building. According to the plan, the house is built. The only difference between the two is that there is a possibility of a mistake occurring in the plan of the architect and upon realising it; work is sometimes done contrary to the plan. This is contrary to the knowledge of Allah, in which there is no chance of any mistake occurring.

Taqdeer (Pre-destination) cannot be understood

Someone enquired, "Hadhrat! If a person says that he will not believe in *taqdeer* unless it is fully explained to him and he is satisfied with the explanation then how should it be explained to him?"

Hadhrat replied, "What answer will you give to a person who says that he will not bring *imaan* unless he lifts up an object two hundred kilos in weight? Or what answer will you give to someone who says that I will not become a Muslim unless ten kilos of food enters my stomach?"

The questioner replied, "Hadhrat! These things are impracticable. How can it be an answer to that person?"

Hadhrat then said, "The belief of *taqdeer* is beyond comprehension. It is sheer foolishness to suspend *imaan* on being able to comprehend *taqdeer*. Like how strength is limited and only a certain weight, not more than that, can be lifted. Vision is also restricted and one is able to see to only a certain distance and not beyond that. Human appetite is also limited and one is able to eat to a certain extent and beyond that his stomach will not be able to take anything. Similarly, human intelligence has limitations. The intelligence may be used to a certain limit and not beyond that. Some things can be understood and some things are such that intelligence cannot grasp. The issue of *taqdeer* is from those things that are beyond human comprehension.

Is *Imaan* (faith) the chief *`ibaadat* or *salaah*?

Q: Allah has sought *`ibaadat* (worship) from man and the greatest *`ibaadat* is *salaah* which is unacceptable without *Imaan*. Hence pondering over this matter I understand that *salaah* is in itself sought and *Imaan* is a prerequisite for the *salaah*. This is what continuously comes to mind. But at times the confusion arises that the scholars have mentioned that *Imaan* is the greatest *`ibaadat* and *salaah* is just a physical *`ibaadat*. Hadhrat Nanotwi رحمة الله عليه has mentioned that *salaah* is complete submission.

A: This discussion is of no benefit. Just do as Allah Ta`ala has commanded us to do. There is no need to discuss what is in itself sought and what is not. We should do whatever Allah has said.

It is not obligatory on Allah to do that which is most beneficial for His slaves

It is the claim of the *Mu`tazilah* sect that it is *waajib* (obligatory) for Allah to do that which is most beneficial for His bondsmen. However, this is incorrect because *waajib* comes from the root word *wujoob*.

Wujoob demands *isti`laa* (i.e. the commander regards himself superior to the addressee) as it is one of the requirements of *amr* (command). Further, *isti`laa* is entailed in the definition of *amr* as mentioned in Noor-ul-Anwaar (pg. 28): قول القائل لغيره على سبيل الاستعلاء افعل (to tell someone to do something whilst the commander considers himself superior).

Who can consider himself to be superior to Allah and make anything *waajib* on Him let alone that which is most appropriate for his bondsmen!

Discussion of Imaam Abul Hasan Ash`ari with Juba'ee regarding the above

Imaam Abul Hasan Ash`ari رحمة الله عليه asked his teacher Abu Ali Juba'ee,

"How will Allah Ta`ala deal with three brothers one of whom was pious, the second was a sinner and the third passed away during infancy?"

Juba'ee answered, "Allah will admit the pious brother into *Jannah*, the sinful brother into *Jahannum* and the infant brother will be sent to *A`raaf* (a stage between *Jannah* and *Jahannum*)."

On hearing this Imaam Ash`ari said, "Sir, the answer was simple and clear but I failed to understand it."

He then asked, "What answer will Allah give if the infant brother says, 'O Allah! Why did you cause me to die during infancy? You

should have allowed me to live so that I could have carried out good actions and thereby enter *Jannah*?'"

Abu Ali replied, "Allah will say, 'I knew that had you grown up you would have disobeyed me. So the most beneficial thing for you was that I save you from *Jahannum* by taking away your life during infancy."

Imaam Ash`ari then said, "What answer will Allah then give if the sinner has to ask Allah, 'Why did you not give me also death during infancy so I would also have abstained from sin and be saved from Jahannum?'"

On hearing this, Abu Ali was dumbfounded and unable to answer.

Shaikh Abul Hasan Ash`ari had thereafter abandoned Abu Ali Juba'ee and formulated the *usool* (principles) of the Ahl-us-Sunnah wal-Jama`ah. The Asha`irah are attributed to him. (Sharh-ul-Aqaa'id, pg 6)

It is not a condition that Allah Ta`ala is always pleased with what He intends

In reply to a question Hadhrat said that *iraadah* (intention) and *mashiyyat* (will) are one and the same but it is not necessary that Allah Ta`ala be pleased with everything He intends.

For example, consider those bondsmen of Allah Ta`ala who disbelieve in Him. Their disbelief falls within the wish of Allah Ta`ala yet Allah is not pleased with it as mentioned in the Qur'aan: وَلَا يَرْضٰى لِعِبَادِهِ الْكُفْرَ *(and Allah Ta`ala is displeased with the disbelief of His bondsmen) [39:7].* Thus, it is understood that intention and *radha* (pleasure) are two different entities.

Understand by way of an example. A student is very mischievous and the teacher has asked him to hold his ears. A passer by asks the

teacher the reason for him doing so. The teacher replied, "The student misbehaves a lot. As soon as he is left alone he begins misbehaving."
Thereafter the teacher left him in order that he resumes to his previous misbehaviour so that the people passing by witness his misbehaviour by themselves. Now the *ustaad* (teacher) wants the child to misbehave but he is not pleased with it.

The Proof of the Simple-minded

Imaam Razi once met *Shaitaan* on a path. Both of them recognised each other. They saw a peasant drawing a plough on his shoulders. Imaam Razi رحمة الله عليه asked *Shaitaan*, "Tell me! Is my *Imaan* stronger or this peasant's?"
Shaitaan replied, "This peasant's *Imaan* is stronger. I will be able to destroy your *Imaan* just by a few proofs."

Imaam Razi said, "My *Imaan* is based on research and his *Imaan* is just blind following. *Imaan* based on research is stronger than *Imaan* based on blind following."
Shaitaan said, "Fine!"
He then called the peasant and asked him, "How many gods are there?"
He replied, "One."
Shaitaan then asked, "What if I prove to you that there are two gods?"

Immediately the peasant lifted his plough and said, "Just try to prove two gods and I will tear open your belly."

Shaitaan at once fled. Who can give an answer to this man's proof?

99 reasons for pronouncing *kufr* and one reason for declaring *Imaan*

The people in South Africa call a person who studied in Egypt a *'shaikh'* and one who studied in India a *'molvi'*. Once a few Egyptian *shaikhs* were discussing the view of the Hanafi jurists that if there are ninety-nine reasons for pronouncing *kufr* on a person and just one reason for declaring him a believer then he will not be classified as a *kaafir* (disbeliever). They had understood it in this manner, that if a person has ninety-nine factors of *kufr* in him but did not have one factor of *kufr*, then he will not be regarded as a *kaafir*. They had come to me asking me to explain what it really meant.

I replied, "The meaning is not what you have understood. Rather, the correct explanation is that if someone's statement has ninety-nine interpretations of *kufr* and just one interpretation in favour of *Imaan* then we will not label him a *kaafir*."

Saying that Allah Ta`ala's name is bitter

A person went to a tobacconist and asked him to show him the different varieties of tobacco. After being shown many varieties he asked for yet a stronger (more bitter) blend. The shopkeeper showed him more varieties but again he requested for an even bitter blend. After being shown even more he asked to be shown the most bitter blend of all, which the tobacconist showed him. When he asked him for the fourth time for an even more bitter blend the tobacconist replied, "The bitterest of them all is the name of Allah Ta`ala."

Will you call this person a *kaafir* for saying that Allah Ta`ala's name is the most bitter? Never! The reason is that bitterness is a quality of perfection in tobacco and the meaning of Allah Ta`ala's name being bitter is that Allah Ta`ala has the greatest perfection. Tobacco contains bitterness (a quality of perfection) only to a certain extent. It cannot be more bitter than that.

Is a man's lifespan five times his age of maturity?

Question: From the biological point of view, each person's life span is five times his age of maturity. For example, if a person matures at the age of seventeen, he will die at the age of eighty-five. If a sheep matured at the age of one, then its lifespan will be five years. Similarly, each person has a natural lifespan. However, if someone was immoral, drank intoxicants or carried out any similar action, then due to these evil actions his limbs will weaken and he will pass away before his time.

Like how an oil lamp with only one wick will normally burn for the entire night, but if five wicks are placed into the lamp the oil will burn out much quicker.

Hadhrat, can a person hold such a belief and is this not in contradiction to the teachings of the Qur'aan and *hadeeth*?

Answer: All this is absurd and futile. Nevertheless, it appears in the *hadeeth* that the lifespan of a person who carries out good actions will be increased. This means that in a short period of time he will be able to accomplish much work. Besides this, there is nothing else.

The *dunya* is a place of *asbaab* (cause and effect)

Will the *shaikh* be making the claim of being Allah Ta`ala if he has to say, "Obey Allah Ta`ala?"

Leave alone the *shaikh*, everything that is in one's possession belongs to Allah Ta`ala as described in the *du`aa*: اللّٰهم إن قلوبنا و نواصينا و جوارحنا بيدك (O Allah! Verily our hearts, our forelocks and our limbs are all in your control.)

Hence, will it be claiming godhood by entrusting yourself to him i.e. the *shaikh*?

A man was executed by being hung. What was the cause of his death? Why did he die? His neck was broken. Why was his neck broken? The executor carried out the execution. Why did he do so?

The judge passed the judgement in court. Why did the judge make the decision? The witnesses bore testimony to the murder. So this death is linked and attributed to so many people whereas death is only in the hands of Allah Ta`ala. Every cause is a catalyst for the one after it. This world is a place of cause and effect. The cause of this person's death was his neck breaking, his being executed, the judge's sentence, the witnesses' testimony and also the murder that he committed with his own hands.

This is borne out in the following verse:

وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلٰكِنَّ اللّٰهَ رَمٰى *(It was not you who had shot the arrow but rather it was Allah Ta`ala who had shot.) [8:17]*

In this *aayah*, Allah Ta`ala is attributing the shooting of the arrows to Himself whereas He did not shoot. The person being addressed was the one who shot the arrows. However, Allah Ta `ala is negating the shooting of the one who had actually shot and attributing it to the One who did not do the actual shooting.

Allah Ta`ala has made the world a place of need

I used to go to a doctor in Calcutta to examine my eyes. One day the doctor told me, "You are a pious person and you have a cataract in your eye. So why have you come to me for a check up?" I began laughing.

He said, "What's the matter? I have posed this question to many people and none of them answered me. They all laughed but did not answer."

I told him, "I am laughing because you are asking about such a simple thing. In this world Allah Ta`ala has made the greatest of men dependent on the lowest of them. Allah Ta`ala has made this world a

place of need and want. Each person is dependant on the other. This is how the system of Allah works."

I further explained to him, "You are a doctor and a great expert. You operate on such a delicate organ like the eye, yet if a splinter pricks you in your shoulder, won't you ask someone else to remove it? Why don't you remove it by yourself? If you have a problem in your intestine, why do you go to someone else for an operation? What is the reason for not doing it yourself?"

A voice reciting Surah Mulk was heard from the grave

It appears in the *hadeeth* that once the Sahaabah ﵁ had gone out in *jihaad*. After pitching up their tents to rest, they heard a voice reciting Surah Mulk emanating from beneath the ground. On hearing this, the Sahaabah ﵁ informed Nabi ﷺ.
Nabi ﷺ, "This person used to recite Surah Mulk during his lifetime. Allah Ta`ala has now allowed him to recite it after his death also and sometimes others are able to listen to it."

Nabi ﷺ has shown many methods of saving oneself from the punishment of the Hereafter and of acquiring the pleasure of Allah Ta`ala. However, we have to muster up the courage to carry them out. If we muster up the courage, ask Allah Ta`ala to grant us *taufeeq* (ability) and practise them, Insha-Allah our salvation will be guaranteed.

An incident regarding the punishment in the grave

Approximately twenty-five to thirty years ago a woman in Pakistan passed away. Her *janaazah* (body) was brought to the graveyard. As she was being lowered into the grave a snake was seen inside it. The people were shocked at this and a second grave was dug. This grave was clear. As the body was being lowered into this grave the people saw the very same snake that was in the first grave. A third grave was dug and that very same snake was seen again.

The people realized that this snake will not leave her and they resolved to place the body into that very grave. The snake moved on to one side and allowed the body to be placed. As soon as the body was placed, the snake arose and removed the *kafan* (shroud). It then caught hold of the woman's tongue. The onlookers were perturbed and bewildered as to the cause for this occurrence. The husband who was present was asked the reason.

He replied, "She used to verbally abuse me and I always tolerated it. Never did I retaliate and answer her."

All those present requested the husband to pardon her fault and make *du`aa* for her *maghfirat* (forgiveness). All those present made *du`aa* for her forgiveness including her husband. Thereafter, the snake was nowhere to be seen.
After narrating this incident Hadhrat commented, "Sometimes Allah Ta`ala allows the scenes of the grave to be exposed to His bondsmen in order that they may develop the required fear and stay away from sins."

Carrying out the injunctions of *Shari`ah* with *Sabr*

Once a person from Iran requested, "We the Sunnis are in the minority in Iran and the Shias are in the majority. Make *du`aa* that Allah Ta`ala allows us to overcome them."

Hadhrat replied, "Allah Ta`ala mentions in the Qur'aan:
كَمْ مِّنْ فِئَةٍ قَلِيْلَةٍ غَلَبَتْ فِئَةً كَثِيْرَةً بِإِذْنِ اللهِ *(Many a small group through the will of Allah overpowers a large group, and Allah Ta`ala is with the patient ones.) [2: 249]*"

After this Hadhrat said, "Practise the injunctions of the *Shari`ah* with *sabr* (patience). Insha-Allah, you will be victorious."

Both *Deen* and *dunya* are according the pre-destined amount

Q: Is it correct that one will receive *deen* in proportion to his effort and *dunya* in accordance to what was predestined? Some brothers of the *Tableeghi Jamaat* say this.
A: *Deen* is also predestined. One will receive *deen* according to how much has been predestined for him.

The difference between the path of *nubuwwat* (prophethood) and the path of *wilaayat* (sainthood)

Q: What is the difference between the path of prophethood and the path of sainthood?
A: Look at the sainthood of Hadhrat Ali ﷺ. He was born in the *Ka`bah* when his mother had come to pay a visit.
Before *hijrat* (migration to Madinah) Nabi ﷺ had once taken Hadhrat Ali ﷺ into the *Ka`bah* and asked him to sit down. Thereafter, Nabi ﷺ placed his *mubaarak* (blessed) feet on the shoulders of Hadhrat Ali and asked him to stand. He was unable to do so.

Then Nabi ﷺ himself sat down and ordered Hadhrat Ali to stand on his shoulders. Nabi ﷺ then stood up and he then instructed Hadhrat Ali ﷺ to drop down all the idols that were in the *Ka'bah*.

From this incident, the difference between sainthood and prophethood becomes evident.

Nabi ﷺ was able to bear the weight of the sainthood of Hadhrat Ali, but Hadhrat Ali was unable to bear the weight of the prophethood of Nabi ﷺ.

* Some people have deduced from the abovementioned incident that Hadhrat Ali ﷺ was a *wali* and not a *nabi*. A *wali* does not have the capacity to bear the weight of prophethood.

* Others have also deduced from here that a *nabi* possesses both *nubuwwat* (prophethood) and *wilaayat* (sainthood). A *nabi* is not void of *wilaayat*. Instead, the highest degree of *wilaayat* is also found within him in addition to his *nubuwwat*. On the other hand a *wali* only possesses *wilaayat* which is also lesser than the *wilaayat* of a *nabi*. For this reason, a *wali* in the position of *wilaayat* is not superior to a *nabi* but the *nabi* in the position of *wilaayat* too is superior to a *wali*.

Another Difference between the path of *nubuwwat* and that of *wilaayat*

Another difference is that in *wilaayat* the focus of the *wali* is to Allah Ta`ala whereas in *nubuwwat* the focus of the *nabi* is to the creation of Allah Ta`ala. This is because a *nabi* is sent to guide the people and to show them the path of Allah thereby turning their focus to Him. Since this is the command of Allah Ta`ala, it is no way of a lesser rank. Nevertheless his focus is still towards the creation. In short, preventing and saving the sinful from evil and engaging them in good actions is the path of *nubuwwat*. In the path of *wilaayat* one's focus is towards Allah Ta`ala and not at all to the creation.

Umoor-e-Takweeni and the incident of Hadhrat Moosa and Hadhrat Khidhr

Q: What is meant by *umoor-e-takweeniyyah*?

A: This is actually another term for the knowledge of Allah Ta`ala. Allah Ta`ala had planned before the creation of everything that a certain event will take place in a particular manner. An event occurring in accordance with the plan of Allah Ta`ala is called *takween*. For example, it was predestined that a certain person will die at a certain age. His passing away at that precise time is called *takween*.

Q: Do the *sufis* have any role in the *takween*?

A: Hadhrat Moosa عليه السلام had met Hadhrat Khidhr عليه السلام and asked him for permission to remain with him and that he impart to him some of his knowledge.

Hadhrat Khidhr replied: "This is not within your ability. You will raise objections and will be disturbed by every action of mine. To what extent will I continue explaining to you? I will become tired by continuously explaining to you."
Hadhrat Moosa said: "Insha-Allah, this will not happen."

Hadhrat Khidhr replied: "Fine! The condition is that you do not question me about anything you see."
Hadhrat Moosa عليه السلام agreed and promised to comply.

As they were travelling, at one place they boarded a ship. Hadhrat Khidhr damaged the ship a little. Hadhrat Moosa عليه السلام could not restrain himself and said, "These poor people allowed us to board the ship without charging a fee and you have now damaged their ship! What! Do you wish to drown the people on board!"

Hadhrat Khidhr replied: "You had promised not to ask any questions and you are now questioning me!"
Hadhrat Moosa عليه السلام excused himself and replied, "I had forgotten."

As they continued further, they saw a young boy playing with few other children. Khidhr عليه السلام caught hold of him and killed him.

Hadhrat Moosa said, "Why have you killed this innocent child?"

Hadhrat Khidhr replied, "Have you forgotten your promise once again?"

Hadhrat Moosa said, "If I question you once more or object then you may part from me."

They continued on their journey until they reached a town where they saw a wall about to collapse. Khidhr leaned against it and repaired it. Hadhrat Moosa said, "You should have taken some remuneration for straightening the wall so that it could be of some benefit to us."

Hadhrat Khidhr then said, "Now, part from me. You are unable to remain with me. Go, in the protection of Allah!"
Thereafter Khidhr عليه السلام explained his actions thus: "I had damaged the ship because there was an oppressive king ahead. Whenever he saw a ship in good condition, he would forcefully take it with his authority and would declare it to belong to the state.
Outwardly, damaging the ship seemed to be ruining it but in reality the owners of the ship were not harmed and their ship was saved.

The child who was killed was born a disbeliever. Had he lived he would have done evil and his parents would have been harmed by his actions.

Finally, the wall belonged to two orphans whose father was a pious person. He had buried a treasure for them beneath that wall. If the wall had fallen, someone would have taken that treasure. Hence I straightened the wall, so that these orphans will themselves remove the treasure after becoming of age."

All these things that Khidhr عليه السلام had done were *takweeni* and Moosa's عليه السلام objecting to it was *tashree`ee*, due to these actions outwardly contradicting the *Shari`ah*. It was his duty to object, because it is incorrect for a *sahib-e-shari`at* (a person obligated to propagate the *Shari`ah*) to remain silent upon seeing something in conflict to the teachings of the *Shari`ah*.

Basis for the Madrasah's laws of admission and expulsion

There was a lot of tension and worry at the time of the boycott in Deoband. When the troubles had subsided and some peace had come about Qari Tayyib Sahib رحمة الله عليه delivered a lecture, in which he related the above incident. He then mentioned that this incident provides the basis for having a madrasah; expulsion for violating the rules of admission etc.

Samaa`-e-Mauta (Hearing of the dead)

There are three aspects related to the hearing of the dead:
1) *Istimaa`*: This means that the dead are able to hear by their own volition. This has been negated.

2) *Ismaa`*: This means that the living, by their volition make the dead hear. This has also been negated as mentioned in the Qur'aan: اِنَّكَ لَا تُسْمِعُ الْمَوْتٰى *(You are unable to make the dead hear.) [27:80]*

In another verse Allah Ta`ala says: وَ مَآ اَنْتَ بِمُسْمِعٍ مَّنْ فِي الْقُبُوْرِ *(You are unable to make those in the graves hear.) [35:22]*

3) *Samaa`*: This means that Allah Ta`ala grants them the ability to listen. This is subject to the will of Allah Ta`ala.

Did *Ambiyaa* come to India?

Q: I have heard some people say that *ambiyaa* had come to India. Is this true? It is also said that the graves of some *Sahaabah* ﷺ are to be found in South India.

A: Your only responsibility regarding the *ambiyaa* is that you bring *Imaan* and believe in all the ambiyaa Allah Ta`ala had sent whether they came to India or not. Once you have believed in them, your

obligation is fulfilled. It is not your *shar`ee* (religious) responsibility to investigate as to which *nabi* went where.
Nevertheless, mention is made of them in the *Maktoobaat* (Letters) of Mujaddid Alf-e-Thaani رحمة الله عليه.

He mentioned that *ambiyaa* had come to the village of Barsah in Punjab. A few miles away from Mujaddid Sahib's grave, there is a hilly area. I also visited this area. It is quite big and in a state of ruin. The area is enclosed but there is no sign of any grave. People say that *ambiyaa* are buried in this enclosure.
When we went, amongst our companions there was a *sahib-e-kashf* (one who receives inspiration) who used to also experience *kashf-e-quboor* (i.e. he was able to view the scenes of the grave). He said that he had met six *ambiyaa* in this area who had come several hundred years before Hadhrat `Isa عليه السلام during the era of a certain rajah. I asked him about their followers. He replied that they did not pay any heed to those who propagated the truth to them and whatever destruction was meant to come had come. Their entire village was turned upside down.

Therefore, it now seems like an overturned village. The locals say that at times, when bricks move, corpses emerge. Perhaps this is as a result of the same incident.

Prophets among the *Jinn*

Q: Hadhrat, did prophets come from among the jinn? Are there any human or *jinn sahaabi* still alive?
A: A few years ago, someone from Muzaffar Nagar published an article in a magazine titled *'Roohani `Aalam'* i.e. "The Spiritual World" in which he stated that there was a *jinn sahaabi* residing at Muzaffar Nagar and Hakeem Ihsaan Ilaahi Sahib had met with this *jinn*.

The *jinn* had told him that he was born in Arafaat during the life of Nabi ﷺ and had believed in Nabi ﷺ and had also participated in every *jihaad* with Nabi ﷺ. Thereafter he was appointed as the king of the jinn in India.
Once Shah Waliyullah's brother, Shah Ahlullah, was brought to his court due to his being accused in the murder of a *jinn* who had come in the form of a snake.

The article also stated that this *jinn* will appear at the commencement of the fifteenth century Hijri. Since then it has been eleven years, but this jinn has not yet made an appearance.
The publisher had also written in the magazine that if this information is incorrect then a retraction would be published in the very same magazine.

It was also written in the article that this *sahaabi jinn* had appointed Hakeem Ihsaan Ilaahi as his *khaleefah*. However, since he was not an *`aalim*, Moulana Haneef Aslam Sahib was made to join him so that conveying the message will prove easier.

This entire incident was sent to me as an *istiftaa* (request for a fatwa). In reply to it I wrote that it is correct that the *jinnaat* are a creation of Allah Ta`ala. Surah Jinn is an entire *surah* in the Qur'aan. It is also correct that their lifespan are much longer than that of humans'. It is also true that Nabi ﷺ had gone to the *jinnaat* for the purpose of *tabligh* and that they had brought *Imaan* at his hands. However, Nabi ﷺ had never appointed any *jinn* as his *khaleefah* (representative) nor as an *imaam*.

Ulama have written that Nabi ﷺ had participated in many wars yet he had never appointed a *jinn* as the *ameer* (leader). On several occasions, Nabi ﷺ happened to leave Madina Munawwarah and appointed someone to lead the *salaah* but never did he appoint a *jinn*. Allah Ta`ala has not made man subservient to *jinn*. Rather, being

ashraf-ul-makhlooqaat (best of creation), man has been kept free from the subordination of the *jinn*. It is for this reason that a *jinn* can narrate a *hadeeth* from a human but a human cannot narrate from a *jinn*. How can such a report be reliable when it is not known who he is narrating from and who related it? In short, man has not been kept in subordination to the *jinn* in any way.

It becomes clear from the context of the narration recorded as *'zuhoor-e-sahaabah'* (appearance of the *sahaabah*) that towards the end of the fourteenth century Hijri a very old *jinn sahaabi* will emerge. The *ummat* at that time will be split into seventy-three sects. One sect will obey this old *jinn sahaabi* and only this sect will attain salvation. The other seventy-two sects will not obey this jinn *sahaabi* and will enter *Jahannum* despite practising on the Qur'aan Kareem and authentic *ahaadeeth*.

The *akaabir-e-aslaaf* (the past senior elders) have already given a detailed explanation of the seventy-three sects in their *kitaabs* centuries before. In this narration, salvation has been restricted to the following of just one person, whereas this is incorrect.

Imaam Maalik رحمة الله عليه had compiled his *kitaab* Al-Mu'atta and seventy *Ulama* had endorsed its authenticity. The *khaleefah* of the era wished that the Mu'atta be hung on the *Ka`bah* so that all the people practise on it. Imaam Maalik stopped him from doing this and said, "The *Sahaabah* had gone to far off lands taking with them the *ahaadeeth* which they had heard directly from Nabi ﷺ. They will practise on those *ahaadeeth*. Why should they be forced to practise on this Mu'atta?"

Hence, it is incorrect to take one narration and compel the entire *ummat* to practise on it. For this reason, I had very strongly refuted this.

Furthermore, on seeing the stamp on that letter it is evident that this

jinn was not acquainted with Arabic. How could have he have been possibly born in Arafat?

The stamp read *Sultan-ul-Ajinnah*. The Arabic word *'ajinnah'* is the plural of *'janeen'*, which means 'foetus'. The plural of jinn is not *ajinnah*. This word appears in the Qur'aan also: وَإِذْ أَنْتُمْ أَجِنَّةٌ فِيْ بُطُوْنِ أُمَّهٰتِكُمْ *(And when you were foetuses in the wombs of your mothers.) [52: 32]*

Once, when the editor of that magazine had come to Deoband, I reminded him that he had declared that if this article was false then a retraction would be published. However, up to this date no retraction has been made. He replied, "Disregard it."
I told him, "This is not a matter to be ignored. By publishing it in your magazine, you have drawn the attention of people to it and you had promised them that should the article turn out to be false a refutation will be written in those very pages. Therefore, it is *waajib* (compulsory) upon you to refute it."

Despite all this, he did not write any refutation. It is very well possible that the magazine is no more in circulation.

Indeed this person has frequented many places, writing *taweezaat* (amulets). He had once gone to South Africa and I happened to meet him there. However, I was unable to meet the person who had met the *jinn* directly and was appointed as his *khaleefah*. Since he was not an `*aalim*, others have been sent together with him so that he may fulfil the duty of *khilaafat*. As far as his commission is concerned, we do not know how much has been fixed.[2]

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[2] A retraction was later published.

Question: Hadhrat, since narrating on the authority of *jinnaat* is unreliable then how is it that in some *kitaabs* like Tazkirat-ur-Rasheed the narration of Shah Ahlullah Sahib is recorded?

Answer: Any narration that has been related by any of the *akaabir* from the *jinnaat* in some of their *kitaabs*, it is because of its being something unique and rare.

For example, Shah Waliyyullah Sahib has recorded many such narrations in his book An-Nawaadir. That is why Shah Sahib named the book An-Nawaadir (The Rarities). No action or belief is based on it. It is not intended that *masaa'il* be deduced from them. Rather whatever has been narrated is because of it being something unique and strange.

The Episode of Shah Ahlullah Sahib

Q: Hadhrat, what is the incident regarding Shah Ahlullah Sahib?
A: Once the state police came to Shah Sahib and produced an order of summons. He thought to himself that sometimes the king summons to enquire about *shar`ee* matters. Therefore, he accompanied them. Instead of them taking him to the king's palace, they took him towards the jungle. He thought that perhaps the king was out hunting and ordered for him to be brought there. However, through their behaviour he soon realised that they were not humans.

After some time they came to a place where there was a court and the *qaadhi* (judge) was seated. A *janaazah* (dead body) was also placed there and someone was sitting at its head side.

It was said to him, "This person has a claim against you. He says that you have killed his son. Did you really do this?" Shah Saheb replied in the negative. He was then asked, "Did you kill anything?"

He replied that once a snake had come and I had killed it. It was then said to him, "It was this man's son in the form of a snake."
On hearing this, the *qaadhi* (judge) said, "I heard Nabi ﷺ saying: مـــن تزيأ بغير زيئه فدمه هدر (The *jinn* who assumes another form and is killed, his blood is shed in vain.)
This *jinn* had assumed the form of a snake which is the enemy of man. Thus this man had killed his enemy, which he was allowed to do."
Shah Sahib then asked the *qaadhi*, "Did you yourself hear this from Nabi ﷺ?"
The *qaadhi* replied, "Yes."
He then asked him, "Are you a *sahaabi*?"

The *qaadhi* replied in the affirmative. Upon this Shah Sahib shook hands with him and sought permission to depart. Shah Sahib thereafter returned home.

This is the incident that is mentioned in Tazkirat-ur-Rasheed.

Jinnaat's **effect on human beings**

Q: Some people speak with ambiguity saying that so and so has been affected by *jinnaat*. How true is this?
A: It is possible. What problem do you have in believing this? Nabi ﷺ mentioned that my *ummat* would die mostly through plagues and killings. The *Sahaabah* ؓ said that they knew the meaning of طعـــن - *ta'n* i.e. to fight with swords and spears but they did not know the meaning of طـــاعون - *taa`oon*. Nabi ﷺ replied, "The *jinnaat* who are your enemies prod you and their prodding is called *taa`oon* (plague)."
Sometimes you experience some swelling in your throat or under your armpit or on your thigh. This is also the effect of *jinnaat*. Besides this, at times *jinnaat* raise people and throw them to the

ground. They also cause people to become unconscious. Similarly, they destroy people's memories. Allah Ta`ala has given all this strength to them.
One of our friends used to ask as to whether *jinnaat* are able to annoy human beings (whereas man is *ashraf-ul-makhlooqaat*)? I answered that let a wasp sting this human being on his face once and then see how this *ashraf-ul-makhlooqaat* looks.

Is there bad luck in anything?

It is commonly known that there is misfortune in three things, in a woman, an animal and a house. In another *hadeeth* it appears that if there was such a thing as misfortune then it would have been in these three things.
Hadhrat Mujaddid Alf-e-Thaani has written that misfortune has been lifted from this *ummah*.

Categories of miracles

Q: What is the difference between a *mu`jizah* and *karaamat*?
A: Supernatural feats are either carried out by a *nabi* or a non-*nabi*. If it occurs at the hand of a *nabi* then it could either be before his claiming *nubuwwat* or after. If is before then this is called *irhaas*.

For example, before Nabi ﷺ was granted *nubuwwat* the clouds used to shade him when on a journey. When Nabi ﷺ sat beneath a tree, the branches would incline towards him to shade him. *Salaam* to Nabi ﷺ would be heard from trees and stones. These occurrences are known as *irhaasaat*.

If the supernatural feat occurred at the hands of a *nabi* after *nubuwwat* as proof for the people, then it is called *mu`jizah*. For example, by the gesture of his finger Nabi ﷺ split the moon into two. Stones made *tasbeeh* in his blessed hands.

Once Nabi ﷺ called a tree and it came forth and bowed. Nabi ﷺ once

went to relieve himself at some place. The trees split open and allowed him to enter and thereafter closed after him (in order to grant him privacy.)
If a supernatural event occurs at the hands of a non-*nabi* then it could either be at the hands of a *wali* (saint) or a non-*wali*. If it is at the hands of a *wali* then it is called *karaamat*.

If it occurs at the hands of a non-*wali* then it could either be a righteous person or not. If the person is righteous then this occurrence is called *ma`oonat*, otherwise it is *istidraaj*.

Taqdeer is actually the knowledge of Allah Ta`ala

In South Africa a person once told me that he does not believe in *taqdeer*. I told him that *taqdeer* is actually the knowledge of Allah Ta`ala and whoever denies the knowledge of Allah Ta`ala is a *jaahil* (ignoramus).
Hadhrat then said: "People readily do those things that conform to their desires, but in those things that are the *hukm* (command) of Allah Ta`ala they use *taqdeer* as a shield to excuse themselves from performing it.
For example, if it is said, 'Do a certain action and you will benefit tremendously and make huge profit,' then people get to doing it without delay. On the other hand, if it is said to them, 'Offer *salaah*,' then they say that if it is in their *taqdeer* to read they will do so."

Fluctuation of *Imaan*

Q: Hadhrat, from these two *aayats* (verses):
فَأَمَّا الَّذِينَ آمَنُوا فَزَادَتْهُمْ إِيمَانًا *(The revelation of this surah increases the faith of the believers.) [9:124]*
وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا *(And when the verses of Allah Ta`ala are recited to them it increases their Imaan.) [8:2]*
it is understood that fluctuation does occur in Imaan whereas the view of Imaam Abu Hanifah is:

الإيمان لا يزيد و لا ينقص (*Imaan* does not fluctuate.)

A: There is no fluctuation in the actual *Imaan*. Yes, with regards to the elements of faith, *Imaan* can fluctuate. For example, ten *aayaat* were revealed and one believes in them. Thereafter another ten *aayaat* were revealed and one brought *Imaan* in that also. Therefore, it is evident that before the second ten *aayaat* were revealed one's *Imaan* was lesser with respect to the elements of faith. After the second ten *aayaat* were revealed one's *Imaan* increased in this respect.

In the two *aayaat* mentioned above, this is the meaning of the increase in *Imaan*.

ما يتعلق بالقرآن

Matters pertaining to the Qur'aan

In which *Para* is Surah Faatihah?

A questioner once asked: "Surah Faatihah is part of which *para*? Sometimes it is written in *`Amma para* (30th *juz*) and sometimes in the *Alif laam meem para* (1st *juz*)?"

Mufti Sahib: In which *hadeeth* is it clearly mentioned that this is the first, second or third *para*? Is there any mention of different *paras* in the *hadeeth*?

Questioner: No. There is no mention of it in the *ahaadeeth*.

Mufti Sahib: Why then are you asking about a portion of a *para* when there is no explicit mention of the *paras*? If you have to ask anyone, then ask Jalaal-ud-Deen Mahalli as to where did he place Surah Faatihah in Jalaalain.

Questioner: It is said that he started his *tafseer* from Surah Kahf and on completing the thirtieth *para* he started with Surah Faatihah in order to complete the remaining fifteen *paras*. However, he passed away before accomplishing his ambition and was only able to complete the *tafseer* of Surah Faatihah. That is why people have placed his *tafseer* of Surah Faatihah at the end together with the *tafseer* of the last *para*.

Mufti Sahib: Those who came later mentioned the above. Ask Jalaal-ud-Deen Mahalli as well. Jalaal-ud-Deen Suyooti رحمة الله عليه who was a high-ranking *mufassir* (commentator) had accomplished the completion of the *tafseer*.[3] Jalaal-ud-Deen Mahalli had written the

[3] Jalaal-ud-Deen Suyooti was the student of Jalaal-ud-Deen Mahalli.

tafseer from Surah Kahf upto Surah Nas and thereafter Surah Faatihah. However he then passed away. Jalaal-ud-Deen Suyooti then compiled the *tafseer* of the first half of the Qur'aan (i.e. from Surah Faatihah upto Surah Kahf) in such a manner that it is difficult to distinguish that this is a *tafseer* written by two *mufassirs*. This Tafseer-e-Jalaalain is part of the Dars-e-Nizami (the syllabus used in the Darul Ulooms) and holds an important position.

(For further details refer to Ahsan-ul-Fataawa, vol 1, pg 486)

Explanation of the Verse on *Hajj*

Q: The following verse appears in the Qur'aan with regards to *Hajj*:

مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا

It is generally known that *Hajj* becomes *fardh* (compulsory) on one who has performed *umrah*. Is this correct?

A: Through the verse: مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا, it is understood that a person must have the ability to reach there. During the period of *Hajj* one needs to have sufficient means to reach there in order for *Hajj* to become *fardh* on him, irrespective of whether his intention in reaching there was for *umrah* or any thing else.

When he possesses the ability, *Hajj* becomes *fardh*. However, it is a grievous error to only perform *umrah* and not perform *Hajj* despite possessing the ability.

Yes, Hajj does not become *fardh* on one who possesses the means at some other period of the year outside the period of *Hajj*.

Q: Men and women make *tawaaf* together. Why has permission been granted for this?

A: Where has permission been granted? *Shari`ah* has not granted permission.[4]

Q: How will women then be able to make *tawaaf*?
A: If separate times are allocated for men and women no problem will be experienced as is the case in Madinah Munawwarah where separate times have been allocated for men and women to make *ziyaarat*.

Q: Fine, there is a solution to the problem in *tawaaf* but what is the solution to the problems relating to the *saffs* (rows) of *Salaah*? The women gap in and stand in the men's *saffs*. If the women don't do this, how else will they be able to earn the virtue of hundred thousand *thawaab* (rewards) for one *Salaah*?
A: This *thawaab* applies to men only. As far as women are concerned, then the *hadeeth* clearly explains that the best place for them is the *musjid* of their homes.[5]

Khatam practice of Hafiz Karim Bakhsh Gangohi رحمة الله عليه

Q: What is the shortest period in which the whole Qur'aan can be completed?
A: My *ustaad*, Hafiz Karim Bakhsh Sahib رحمة الله عليه was blind. He lived and taught in Gangoh. It would take him three and half hours to complete the entire Qur'aan.

[4] This applies to when the crowd is so big that there is a fear of the bodies of men and women touching each other. In this situation it is impermissible for women to make tawaf. During such times people are normally incautious.

[5] It appears in the *hadeeth*: و بيوتهن خير لهن *(and their homes are better for them).* Mishkaat, Pg 96

Moulana Saleemullah Khan Sahib's memorising the Qur'aan

Moulana Saleemullah Khan Sahib is one of my friends. He lived in Jalaalabad for a long period and was a very close acquaintance of Moulana Maseehullah Khan Sahib رحمة الله عليه. He then moved to Pakistan where he is a principal of a Madrasah in Karachi. The Madrasah also publishes a magazine.

He memorised the Qur'aan in this manner that daily in the morning he used to learn one *para* and at night he used to recite it to someone. In this way within twenty-nine days he memorised the entire Qur'aan. He had known one *para* prior to that.

Moulana Yahya Sahib's completion of the Qur'aan

Hadhrat Shaikh-ul-Hadeeth Moulana Zakariyya's رحمة الله عليه father Moulana Yahya Sahib رحمة الله عليه went to Meerut in Ramadhaan. He had the habit of remaining with *wudhu* at all times. It was the time of Esha and he went straight onto the *musalla* and read ten *paras* in the twenty *rakaats* of *taraaweeh*. The following two nights he read ten *paras* each night. Within three nights he completed the Qur'aan and returned to Saharanpur.

Many *huffaaz* would attend his *taraaweeh* to learn more about this person who is specially called all the way from Saharanpur and who knows his Qur'aan so well that there was no need for him to revise it nor did he get confused or make any mistake.

Imaam Abu Hanifah's completion of the Qur'aan

Hadhrat Imaam Abu Hanifah رحمة الله عليه once came to the Haram Shareef and in two *rakaats* he completed the entire Qur'aan. In each *rakaat* he read fifteen *paras*.

The Practice of Hadhrat Uthman ﷺ

Hadhrat Uthman Zun Nurain ﷺ used to complete the entire Qur'aan in just one night. Similarly, Hadhrat Abdullah bin Zubair ﷺ would complete the entire Qur'aan in one night. (Fadhaa'il-e-Qur'aan, Pg 41)

The Practice of Hadhrat Ali ﷺ

Question: It is famously held that Hadhrat Ali ﷺ used to complete the entire Qur'aan in the time it took him to mount his animal. Is there any such narration?

Answer: I have no knowledge regarding the chain of narration of this report.[6]

Tayy-e-Lisaan

Q: If the above narration is established then is such a thing possible?

A: These incidents are possible. Just as *tayy-e-ardh* occurs i.e. in a short span of time Allah Ta`ala through His Power enables someone to traverse great distances.

The incident of *Mi`raaj* took place in the similar manner. Nabi ﷺ was taken from Musjid-ul-Haraam to Musjid-ul-Aqsa and from there to the skies. The *`Arsh*, *Kursi* etc. were shown to him – all in a very short span of time.

In a similar way *tayy-e-lisaan* also occurs i.e. Allah Ta`ala enables one to read a great amount in a short span of time.

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[6] It is reported regarding Dawood ﷺ that he used to begin reciting the Zaboor from the time he commanded his servant to strap his saddle and he would complete it before the servant strapped the saddle. It is written in the *hashiya* (marginal notes) of Bukhaari Shareef regarding this: إن الله يطوي الزمان لمن شائه من عباده كما يطوي المكان

(Allah extends the time for whichever of His slaves He wishes just as He shortens the land for some [whereby they travel great distances in a very short time].) (Bukhaari Shareef, Vol 1, Pg 485 / Vol 2, Pg 685)

The lineage of a child whose parents are worlds apart

Imaam Muhammad رحمة الله عليه was asked: “The *nikaah* of a man who lives in the east and a woman who lives in the west is contracted through a letter. The distance between the two places is such that it cannot be traversed in under six months. If the wife gives birth six months after the *nikaah* (the shortest period of pregnancy) will the child be legitimate?”

He replied that the child would be legitimate. When asked as to how this could be possible, he replied, “Yes! We do believe in the miracles of the *auliyaa* (pious.)”

The glory of the completion of the Qur’aan in Saharanpur

It is still the custom in Saharanpur that, *Masha-Allah*, entire households are *huffaaz*. Someone recites the Qur’aan in the *musjid*, someone on the roof and someone in the lounge. As one completes the Qur’aan the next person takes his place. In this manner, they keep rotating.

Hadhrat Mufti Sahib’s completion of the Qur’aan in *salaah*

Q: Did you (Mufti Sahib) also recite the Qur’aan in *salaah*?
A: I fell twice whilst reciting the Qur’aan in *salaah*. Once during Ramadhaan whilst reciting in *nafl salaah* in Laal Musjid, Gangoh, I suffered a blackout and collapsed. My *ustaad* was in front and had not allowed us to eat after *iftaar* (breaking the fast) and the hunger was extremely severe. This *ustaad's* name was Hafiz Abdul Karim.

The other occasion was whilst I was reciting the Qur’aan in the *nawaafil* of Zuhr in Qaadhi Musjid which is also in Gangoh. There my *ustaad* was Hafiz Bindu. He used to say that his name was “Buland Bakht”.

Khatam (completion) of the Qur'aan in one day

Q: Did you ever complete the entire Qur'aan in one day?
A: I never completed the Qur'aan in one sitting, but for a long period of time I used to recite thirty *paras* daily. These thirty *paras* were not from *Alif laam meem* until the end. Instead, I used to recite the *para* that was to be recited in the *taraaweeh salaah* thirty times. Thus, in thirty days thirty *khatams* were made.
[For a long time it was Hadhrat's practice to recite the entire Qur'aan daily. Half of this was recited in *salaah*. (Hayaat-e-Mahmood, Vol 2, Pg 29)]

Khatam of the Qur'aan in less than three days

It appears in a *hadeeth* that the one who completes the Qur'aan in less than three days is unable to reflect over it. However, the one who is able to ponder over the Qur'aan does not fall within the scope of this *hadeeth*. It is established that some *Sahaabah* ﵃ used to complete the entire Qur'aan in less than three days. It is reported regarding Hadhrat Uthman ؓ and Hadhrat Abdullah bin Zubair ؓ that they used to complete the entire Qur'aan in a single night.

Many contradictions in that which is from besides Allah Ta`ala

Allah Ta`ala mentions in the Qur'aan:

اَفَلَا يَتَدَبَّرُوْنَ الْقُرْاٰنَ ط وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللّٰهِ لَوَجَدُوْا فِيْهِ اخْتِلَافًا كَثِيْرًا

(Do they (the kuffaar) not reflect over the Qur'aan? Had someone besides Allah Ta`ala produced it, then they would have found many inconsistencies therein.) [4:82]

I had some difficulty in understanding this *aayah* and quite a good amount of time had elapsed. I had even enquired from my *asaatizah* (teachers), "Had the Qur'aan been produced by someone other than Allah then would there have been many inconsistencies in it. This means that had it been a product of anyone besides Allah Ta`ala

inconsistencies are a must. Thus whatever is from besides Allah Ta`ala, there must definitely be contradictions in it. However this is not seen. There are many *kitaabs* that are not from Allah Ta`ala yet there are no contradictions in them. For example, Meezaan, Nahwa Meer, etc."

My *ustaad* explained, "It refers to contradictions in relation to eloquence. One part may be extremely eloquent whereas another part may be dull, as occurs in poetry. The eloquence of the Qur'aan from the very beginning until the end is consistent."

I understood this answer well after studying the books of `Inayatullah Mashriqi and Mirza Ghulam Ahmad Qadiyani. Their books are replete with contradictions. Hence, whatever is not from Allah Ta`ala, and someone claims that it is from Allah Ta`ala, then there will be so much of contradictions in his wordings that even an ordinary layman will perceive it.

Loopholes in the Qur'aan

Once as I was coming out of Musjid-un-Nabawi, a person caught hold of my hand and asked me, "From where do the *fuqahaa* show all these loopholes?"

I replied, "See! In the Qur'aan-e-Kareem, Allah Ta`ala mentioned the incident of Ayyub ﵇ when he had taken a vow to beat his wife a hundred times. Allah Ta`ala then showed him the following solution: وَخُذْ بِيَدِكَ ضِغْثًا فَاضْرِبْ بِّهٖ وَلَا تَحْنَثْ *(Take a sheaf of straw in your hand and strike with it and do not break your oath.) [38:44].*

Hadhrat Ayyub ﵇ himself was such a great nabi that Allah Ta`ala himself mentions regarding him:

أُولٰٓئِكَ الَّذِيْنَ هَدَى اللّٰهُ فَبِهُدٰىهُمُ اقْتَدِهْ *(These were such personalities whom Allah had guided. So follow their path.) [6:90].*

Also, it appears in the Qur'aan: وَمَكَرُوْا وَمَكَرَ اللّٰهُ *(They had planned and plotted and Allah Ta`ala also had a secret plan.) [3:54]*

In another verse it appears:
اِنَّهُمْ يَكِيْدُوْنَ كَيْدًا ﴿١٥﴾ وَّاَكِيْدُ كَيْدًا ﴿١٦﴾ *(They plot a plan and I too have a secret plan.) [87:15/16]*
In the story of Yusuf عليه السلام Allah Ta`ala mentions the incident where his utensil was hidden in his brother's luggage with the following words:
كَذٰلِكَ كِدْنَا لِيُوْسُفَ *(We had made this plan for the sake of Yusuf.) [12:76]*

In this verse, Allah Ta`ala has attributed *kayd* (planning) to Himself.

Imaam Muhammad رحمة الله عليه does not term this as a *heelah* (loophole). Rather in Kitaab-ul-Makharij he has written that this is a *makhraj* (way out) for one who is trapped, just as it is mentioned in the Qur'aan:
وَمَنْ يَّتَّقِ اللّٰهَ يَجْعَلْ لَّهٗ مَخْرَجًا *(Whoever fears Allah Ta`ala, He will make a way out for him.) [65:2]*

I then asked him, "By the way, now you show me where is it established that on coming out of the *musjid* you can catch hold of someone's hand and debate with him, especially when Nabi ﷺ is resting close by?" He immediately let go of my hand.

(Translator's note: This is not a general ruling. The expert Ulama study the circumstances and find suitable solutions at the time of genuine necessity within restricted parameters.)

An objection against the action of Nabi Yusuf عليه السلام

Q: Why did Yusuf عليه السلام order that his utensil be hidden in his brother's luggage?

A: When Allah Ta`ala has attributed this action to Himself in the word كِدْنَا, then how can this objection be directed to Hadhrat Yusuf عليه السلام? Hadhrat Yusuf عليه السلام had carried out Allah Ta`ala's instruction and Allah had made a way out for him in this.

Hadhrat Yusuf عليه السلام wished to keep his brother Binyameen عليه السلام with him, but because his brothers had oppressed him and it was against the king's law to imprison someone in this manner, this plan was devised with the consultation of Binyameen عليه السلام. Yusuf عليه السلام had ordered an attendant to hide his drinking utensil in his luggage.

When his brothers left, he instructed that an announcement be made, "O you thieves."

Yusuf's عليه السلام brothers enquired as to what was missing? The attendants replied that the king's drinking utensil was missing. His brothers denied having to do anything with it. The attendants then said that in whoever's luggage the utensil is found, he will be enslaved for a period of time as punishment. This was the punishment for a thief in the *shari`ah* of Ya`qub عليه السلام. The utensil was found in the luggage of Binyameen after the search and through this plan Yusuf عليه السلام was able to keep his brother with him.

Regarding this Allah Ta`ala says, "We taught him this plan."

Discussion between Sahl bin Abdullah Tastari and *Shaitaan*

Sahl bin Abdullah Tastari رحمة الله عليه was a great *`aarif* (one who gained the recognition of Allah Ta`ala) of the past and a contemporary of Imaam Abu Dawood رحمة الله عليه. Once while on the way to *salaah* he met *Shaitaan* who said to him:

"Hadhrat! I have a question to ask."

He recognised that this was *Shaitaan*. *Shaitaan* also realised that he had recognised him.
Shaitaan asked: “You say that the curse of Allah is on me and not His *rahmat* (mercy), whereas it appears in the Qur’aan:
وَرَحْمَتِيْ وَسِعَتْ كُلَّ شَيْءٍ *(My mercy encompasses everything.) [7: 156]*

and I am also شَيْءٍ – *shay’* (a thing). I am not *la shay’* (nothing.). This is a *mujiba kulliyya* (a clause that includes everything).

Sahl bin Abdullah said that I was so confounded by his question that my mouth dried up and I gasped for breath, worrying as to what answer must I give. The following *aayah* came to mind:
فَسَاَكْتُبُهَا لِلَّذِيْنَ يَتَّقُوْنَ وَ يُؤْتُوْنَ الزَّكٰوةَ *(I will show mercy to those who fear me and discharge their zakaat.) [7: 156]*
Hence, I said to him: “The *rahmat* (mercy) is for those who possess the quality of *taqwa* (fear of Allah) and you are not from amongst them.”

Shaitaan said: “O Sahl! Your qualities and attributes are limited whereas Allah Ta`ala’s qualities and attributes are unlimited. You have based the qualities and attributes of Allah upon yourself.”
Upon this *Shaitaan* fled saying: “If only you had remained silent!”

Shaikh Muhyiddeen ibne Arabi has mentioned this incident in Futoohaat-e-Makkiyyah and Imaam Sha`raani has related it in Al-Yawaaqeet wal-Jawaahir.

Allamah Anwar Shah Kashmiri رحمة الله عليه comments on the incident and says, “I cannot understand why Shaikh Sahl bin Abdullah was silenced despite being such a great scholar. The meaning of the *rahmat* (mercy) encompassing everything is that it has the ability to accommodate everything. Whoever wishes can be accommodated in it. There is no shortage in the mercy of Allah Ta`ala. For example, it

is said: "This room can accommodate a hundred people." Will there be any harm if only fifty people come into the room and fifty don't? Similar is the mercy of Allah Ta`ala. It can accommodate everything, but *Shaitaan* himself did not want to enter it. How will the *rahmat* (mercy) then accommodate him?

اَنُلْزِمُكُمُوْهَا وَاَنْتُمْ لَهَا كٰرِهُوْنَ *(What! Should we force it down your throats whereas you dislike it?) [11: 28]*
This is how Shah Sahib answered this.

Why does *Bismillah* not appear at the beginning of Surah Taubah?

Q: Why does *Bismillah* not appear at the beginning of Surah Taubah?
A: When Hadhrat Uthman ﷺ was asked why there was no *bismillah* at the beginning of Surah Taubah in the manner that there is *bismillah* at the beginning of other *surahs*, he replied that there was some doubt as to this *surah* being a separate *surah*, because Nabi ﷺ passed away without explicitly mentioning anything regarding it. This is why *Bismillah* was not written at the beginning of Surah Taubah. However, since its subject matter is similar to that of Surah Anfaal, it was placed after it and a space for *Bismillah* has been kept because it is possible that this is a separate *surah*. (Tirmizi, Vol 2, Pg.139)

In Bukhaari Shareef (Vol 2, Pg 271) it is mentioned that this *surah* was revealed to cancel the peace treaty. In it appears the command of killing the *mushrikeen* (polytheists) and the expression of Allah Ta`ala's anger over them. Therefore, *Bismillah* was not written at the beginning of the *surah* since *Bismillah* signifies peace and mercy.

It appears in Shaatbi: لتزيلها بالسيف لست مبسملا *(Bismillah does not appear at the beginning of this surah, because it was revealed in connection to war.)*

This is not the actual reason though it is a point to consider. The actual reason is that which is narrated from Hadhrat Uthman ﷺ (Bayaan-ul-Qur'aan, Vol 4, Pg 95)

The meaning of رقيم - *raqeem*, متاع - *mataa`* and تبارك - *tabaarak*

Imaam Isma`ee, a famous *imaam* (expert) in Arabic linguistics said, "I went deep into the bedouin tribes where there were only one or two houses, in search of the meanings of three words, *raqeem*, *mataa`* and *tabaarak*.

I saw a child seated near a pot. Next to the pot was a rag that was used to carry it. Suddenly a black dog with a taint of yellow on its legs and yellow spots above the eyes appeared. It grabbed the rag and ascended a mountain before it. It then sat in such a balanced posture with the right and left limbs on their respective sides, that if it had to get up and run, it would require the least change in posture. After a short while the child's mother came and the child said to her: يا أمي جاء الرقيم و أخذ المتاع وتبارك الجبل (O mother! The yellow spotted dog came and took the rag and has sat on the mountain waiting to attack.)

Imaam Isma`ee then said that my goal was achieved and I understood that *raqeem* means a dog with those features. Similarly, I came to know the meaning of *mataa`* (rag) and *tabaarak* (to sit in the explained posture).

Tafseer and *ta'weel*

The meaning of *tafseer* is to expound on the objective of Allah Ta`ala. *Tafseer* has three requirements:

1) The literal meaning or commonly used figurative meaning is applied.
2) The statement of a *sahaabi* should support the meaning.

3) The meaning should not contradict any clear *shar`ee* text.

If one of these requirements is not found, the explanation is termed as *ta'weel-e-qareeb*. If two are not found, it is termed as *ta'weel-e-ba`eed*, and if all three are not found, then this is *tahreef* (distortion). This entire explanation appears in Tafseer-e-`Azeezi.

Explanation of the verse: *"Verily salaah prevents immorality and evil"*

Some people raise an objection against the *aayah*: اِنَّ الصَّلٰوةَ تَنْهٰى عَنِ الْفَحْشَآءِ وَالْمُنْكَرِ *(Verily salaah prevents immorality and evil.) [29: 45]*, that why is it that many people still indulge in immoral and evil acts despite performing *salaah*?

A simple explanation that comes to mind is that the Qur'aan says that *salaah* prevents one from immoral and evil acts, but what fault is there of the *salaah* if people themselves do not stay away from evil. The example of this is that of a person advising others to stay away from evil. It is no fault of his if the people do not abstain from evil.

Male and female in the verse of stealing and *zina*

In the verse: وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوْٓا اَيْدِيَهُمَا *(Cut the hand of the male and female thief.) [6: 41]*, the male is mentioned first whereas in the verse: اَلزَّانِيَةُ وَ الزَّانِىْ فَاجْلِدُوْا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ *(Flog the adulteress and adulterer a hundred stripes) [24: 2]*, the female is mentioned first.

Hadhrat Shaikh-ul-Hind رحمة الله عليه explained that the reason for mentioning it in this sequence is that both these actions are despised acts. The one from whom this crime is more contemptible has been mentioned first.

The basis of *zina* (adultery) is immorality and women are naturally more bashful than men. Therefore, the woman's committing adultery is more despised than that of a man. That is why the female has been mentioned first in the verse of *zina* (adultery.)

Theft is based on one's weakness and inability to earn. A man is more capable of earning than a woman. Hence, his theft will be more despised compared to the theft of a woman. Therefore, in the verse of theft mention was made of the male first.

Hadhrat Thanwi رحمة الله عليه has given another explanation. He said that theft in most instances is perpetrated by men due to it being based on courage, which is found to a greater extent in men. Therefore, the male was mentioned first in the verse of theft.

Adultery, on the other hand is perpetrated by women, because they initiate the advancement and without their consent it cannot be committed. Therefore, the female was mentioned first in the verse of *zina* (adultery).

The *Khatt-e-`Aroodh* and the *Qur'aanic* script are *tauqeefi*

Q: In Arabic, an *alif* only appears at the end of a verb in the masculine plural tense, but why is it that in the verse: وَمَا كُنْتَ تَتْلُوْا مِنْ قَبْلِهٖ an *alif* appears at the end of the word تَتْلُوْا despite it being in the singular tense?

A: This is entirely correct because it is said: الخطان لايقاسان خط العروض وخط القرآن (No logic applies in two *khatts* (scripts). One is *khatt-ul-`aroodh* and the other is *khatt-ul-Qur'aan* (the script of the Qur'aan.)

The Qur'aan and *Hadeeth* cannot be transliterated into Hindi

Moulana Abdul Awwal Sahib Lucknowi[7] came, and upon meeting Hadhrat the following conversation took place.

Ml Abdul Awwal: I have a few questions to ask and whatever Hadhrat says will be final. At the *Ulama* conference in Lucknow, it was decided that the Qur'aan and Hadeeth be transliterated in Hindi. What is Mufti Sahib's opinion regarding this?

Mufti Sahib: Don't do this, because in Arabic ز, ظ, ض and ج have specific pronunciations, whereas Hindi only has ج. This will create confusion and mistakes. The correct procedure is that the Qur'aan be kept in the Arabic script and the translation and commentary should be in Hindi.

Ml Abdul Awwal: Will we be unable to transliterate the *Kalimah Tayyibah* and *Imaan-e-Mujmal* in Hindi as well?

Mufti Sahib: *Kalimah Tayyibah* is part of the Qur'aan and *Imaan-e-Mujmal* appears in the *Hadeeth*. So won't it be that you are still transliterating the Qur'aan and *Hadeeth* in Hindi. Perhaps you will get a better understanding of this topic by reading *Qur'aan-ki-Roshni* (Light of the Qur'aan), a book authored by Moulana Fidaa Husain of Atawa.

Distribution of sweetmeats on the occasion of the completion of the Qur'aan in *Taraaweeh*

Q: Is it correct to distribute sweetmeats on completing the Qur'aan Shareef?

A: It is incorrect to regard it as obligatory to distribute sweetmeats on completing the Qur'aan Shareef.

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[7] Moulana was the grandson of Moulana Abdush Shakoor Lucknowi. He was a graduate of Darul Uloom Deoband. He passed away in 1992.

In Thana Bawan there was no distribution of sweetmeats when the Qur'aan Shareef was completed in *Taraaweeh*. Someone secretly asked Moulana Thanwi رحمة الله عليه for permission to distribute sweetmeats.
Hadhrat replied, "Do not distribute today. If you really wish to distribute, then distribute tomorrow." (Akaabir ka Ramadhaan, Pg 31)

Normally money is collected for distributing sweetmeats when the Qur'aan Shareef is completed. Special lists are drawn up and then compared with the previous years, comparing the difference of the amounts given. People compete with each other, each one striving to be distinguished. Comments are passed, that 'such a wealthy person, yet he donated such a paltry amount!'
لايحل مال امرئ مسلم إلا بطيب نفس منه. (The wealth of a believer is not *halaal* (pure) without his pleasure.)
To collect money in this manner for distribution of sweetmeats is prohibited. It is incorrect to even eat those sweetmeats.

No matter which *musjid's* practice this may be, whether Chatta Musjid or the Darul Uloom Musjid or any other *musjid*, it is not recognised in *Shari`ah*. The *Shar`ee* proofs are four viz. the Qur'aan, the *hadeeth*, *ijmaa`* (consensus of the *ummat*), and *qiyaas* (analogical reasoning) of a *mujtahid*. Anything other than these four is not regarded as *Shar`ee* proof.

Teaching of the Qur'aan Kareem in the *musjid*

Q: What is the *shar`ee* ruling for teaching the Qur'aan and religious studies in the *musjid*?
A: A *musjid* is the house of Allah Ta`ala. It appears in the *hadeeth*:
جنّبوا مساجدكم صبيانكم و مجانينكم و رفع أصواتكم (Prevent the children and insane from coming to the *musjid* [because both are unable to differentiate between purity and impurity and abstain from making noise in the

masaajid.])

It is imperative to adhere to these points. There will be no problem if one teaches in the *musjid* keeping these points in mind.

Receiving a salary for teaching in the *musjid*

Q: Can one still take a wage despite teaching in a *musjid*?
A: The latter *fuqahaa* (jurists) have written that it is correct to receive a salary despite teaching in a *musjid* provided there is no other place available.

I was once assigned to teach *mantiq* (logic) at Saharanpur, Madrasah Mazaahir-ul-Uloom in the *musjid*. I objected to this because I was to receive a salary for teaching in the *musjid*. The madrasah authorities replied that the salary is not given as remuneration for your teaching. The teaching is done solely for the pleasure of Allah Ta`ala.
I replied, "Will I still receive a salary if I do not teach. The salary is given for the sake of Allah Ta`ala. So whenever I feel like teaching, I will teach and when I do not feel like teaching, I will not teach."
They then said to me, "Teach wherever you feel like teaching."

Lessons in the *musjid* of Hadhrat Abu Darda رضي الله عنه

Hadhrat Abu Darda رضي الله عنه used to conduct lessons in the *musjid*. After teaching one person he would make him in charge of ten students so that he teaches them the lessons that were taught to him. Likewise, he used to assign a second person to another ten students to teach them. He would appoint several other students in this manner.
Once, a person counted 1600 students who were studying the Qur'aan in Hadhrat Abu Darda's *musjid*.

Hadhrat Jaabir رضي الله عنه used to also conduct lessons in the *musjid*. However, no wages were stipulated for these people.

Accepting a fee to recite the Qur'aan Shareef for *esaal-e-thawaab*

Q: Can a fee be charged to recite the Qur'aan for *esaal-e-thawaab*?
A: It is *haraam* to give and accept a fee whether it is in the form of sweetmeats or an invitation etc. If the Qur'aan is read in this manner, neither does the reader receive any reward nor the deceased. In the commentary of Hidaayah, Taj-ush-Shari`ah writes:

قال تاج الشريعة في شرح الهداية إنّ القرآن بالأجرة لا يستحق الثواب لا للميت ولا للقارئ و قال العينى في شرح الهداية و يمنع القارئ للدنيا والآخذ والمعطي آثمان

(No reward is earned, neither by the reader nor the deceased if the Qur'aan is recited in exchange of a fee. In the commentary of Hidaayah, Allamah `Aini writes: The one who recites for worldly gains will be prohibited from doing so and both the one taking the fee and the one giving are sinful.).

Inconsistencies if besides the speech of Allah Ta`ala is shown to be His speech

A student posed a question, "I do not understand the verse:

مِنْ عِنْدِ غَيْرِ اللّٰهِ لَوَجَدُوْا فِيْهِ اخْتِلَافًا كَثِيْرًا *(Had the Qur'aan been from anyone besides Allah Ta`ala, then there would have been many inconsistencies therein.) [4: 82].*
It is not necessary that there be inconsistencies in the books of others. Many books have been authored free of inconsistencies in them."

Hadhrat replied, "Some *mufassireen* (commentators) have given this answer, that inconsistencies refer to inconsistencies in eloquence. This means that the highest standard of eloquence is uninterrupted in the entire Qur'aan. There is no inconsistency in its eloquence, contrary to books prepared by others in which the eloquence is not of a set standard.

Hence, if one poem of a poet has a considerable amount of eloquence

then another poem of his will have a lower standard of eloquence and some of his poems will be completely void of eloquence. The essence of the verse is that, had the Qur'aan been the speech of anyone besides Allah Ta`ala, then its eloquence would not have been of a set standard. Inconsistencies would have most certainly appeared.

A simple answer that I give is that had the Qur'aan been the speech of anyone besides Allah Ta`ala and then attributed to Him giving the impression that it is the speech of Allah, then many contradictions will be found in it. This will certainly happen so that people will differentiate between the speech of Allah Ta`ala and the speech of others.

An excellent example of respect and affinity with the Qur'aan

In our locality, there was a woman whose child was reciting his *sabaq* (lesson) at her side whilst she was preparing the bread at the stove. It was the norm that the children would learn by the womenfolk. This child read لَا تَأۡمَنَّا (a portion of a verse in the 12th *para*) whilst the mother was rolling out the dough. She placed the dough into a dish and dusted her hands so that any dough stuck on her hands may fall into the dish.

Thereafter she took the Qur'aan from his hand, placed it under her arm and slapped him. She then admonished him saying, "لَا تَأۡمَنَّا can only be read in two ways, *Ishmaam* and *Raum*.[8] There is no third

[8] *Ishmaam* and *Raum* are two terminologies in the science of *tajweed*. *Ishmaam* in this instance i.e. on the word لَا تَأۡمَنَّا, refers to reading the نَّ - *noon* with the rounding of the lips as in a *dhammah*, and *Raum* refers to pronouncing the نَّ - *noon* as two *noons*; the first with a *dhammah* to the bare minimum, approximately 1/3 the sound

way."

This woman had taken all these steps so that no disrespect is shown to the bread, dough or the Qur'aan. Had she slapped him without taking the precautionary measures, it was possible that either the child would have fallen or the Qur'aan would have fallen from his hands, which would have amounted to disrespect of the Qur'aan. In this way, she took care of everything.

The difference between *Israaf* (extravagance) and *Tabzeer* (wastage)

In reply to a question Mufti Sahib said, "There is a difference between *Israaf* and *Tabzeer*. To spend more than necessity in those avenues in which spending is permissible is termed as *Israaf*. Allah Ta`ala says in the Qur'aan: وَّ كُلُوْا وَ اشْرَبُوْا وَلَا تُسْرِفُوْا *(Eat and drink but do not waste.) [7: 31]*

Eating and drinking are necessities of life and to spend in them is permissible. So spending extra in them is called *israaf*.

To spend in those avenues wherein spending is not permissible is called *tabzeer*. Allah Ta`ala says in the Qur'aan: اِنَّ الْمُبَذِّرِيْنَ كَانُوْٓا اِخْوَانَ الشَّيٰطِيْنِ *(Those who are extravagant are the brothers of Shaitaan.) [17: 27]*, because one assists *Shaitaan* by spending in impermissible avenues.

Examples of incorrect *Qiraat* (recitation)

Different *Qaris* recite the Qur'aan. What will they have to say in the following situations?

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of a *dhammah* and the second with a *fathah*. This can only be fully understood by a practical explanation of a *qari*.

A certain Qari Sahib recited Surah Wal-`Asr. He read وَ تَـوَا and stopped. In the next breath he continued reading from صَـوْا بِـالْحَقِّ. I asked him, “Which ignoramus has taught you to recite like this?” One person when reciting Surah Iza Jaa’a read وَ اسْـتَغْفِر and stopped. He then continued from هُ ؕ اِنَّهٗ كَانَ تَوَّابًا.

Another person when reading Surah Alam Tara stopped at وَّ اَرْ. He then started reciting from سَلَ عَلَيْهِمْ.

Another person was reciting Surah Shams and he stopped at كَذَّبَتْ ثَمُوْدُ بِطَغْوٰ. He continued reciting from ىهَآ ۝ اِذِ انْۢبَعَثَ اَشْقٰهَا.

(Translator’s note: These are example of grossly incorrect ways of recitation. One should therefore learn how to recite correctly.)

Refutation without pause

Hadhrat Saharanpuri رحمة الله عليه had written to Moulana Gangohi رحمة الله عليه asking him that in the *aayah*:

قَالُوا اتَّخَذَ اللّٰهُ وَلَدًا لا سُبْحٰنَهٗ, the first part: اتَّخَذَ اللّٰهُ وَلَدًا *(Allah Ta`ala has taken a child.) [10: 68]* is the statement of the *mushrikeen* (polytheists) and سُبْحٰنَهٗ *(Glory be to him)* is the statement of Allah Ta`ala refuting the claim of the *mushrikeen*. Therefore, a *waqf-e-laazim* (necessary pause) should be made between both the statements but no symbol of *waqf-e-laazim* appears in the Qur’aan.

Moulana Gangohi رحمة الله عليه replied that the refutation of the statement of the *mushrikeen* was *laazim* (necessary) without a *waqf* (stopping). If there was a *waqf-e-laazim*, then the doubt of their statement having some basis would have arisen. Therefore, no sooner did they utter

this statement it was refuted by سُبۡحٰنَهٗ (Allah Ta`ala's Being is free from any children and other defects)

How does `Izraeel ﷺ extract the souls of many people at one time?

Q: How does `Izraeel ﷺ extract many souls in one moment?
A: It is recorded in Rooh-ul-Ma`aani that there are three methods of extracting the soul and all three are proven through the Qur'aan:

(1) Sometimes Allah Ta`ala himself extracts the souls.
اَللّٰهُ يَتَوَفَّى الۡاَنۡفُسَ حِيۡنَ مَوۡتِهَا *(Allah Ta`ala takes away the souls at the time of death.) [39: 42]*.
(2) Hadhrat `Izraeel extracts the souls. Allah Ta`ala says:
قُلۡ يَتَوَفّٰىكُمۡ مَّلَكُ الۡمَوۡتِ الَّذِىۡ وُكِّلَ بِكُمۡ *(Say, the appointed angel will extract your soul.) [32: 11]*
(3) Other angels remove the souls. Allah Ta`ala says:
اِنَّ الَّذِيۡنَ تَوَفّٰهُمُ الۡمَلٰٓئِكَةُ ظَالِمِىۡۤ اَنۡفُسِهِمۡ *(Verily the angels will pull out the souls of the wrong doers.) [4: 97]*

Those males and females who remember Allah Ta`ala in abundance

If anyone recites the *masnoon* (prescribed) *du`aas* for the different occasions, which appear in the *ahaadeeth*, then he will be included among the الذّٰكِرِيۡنَ اللّٰهَ كَثِيۡرًا وَّ الذّٰكِرٰتِ *(those who remember Allah Ta`ala in abundance) [33: 35]*.

'The Independent' is an incomplete translation of *"As-Samad"*

Moulana `Ataaullah Shah Bukhaari رحمة الله عليه mentioned, "Whilst in prison I studied Moulana Abdul Qadir Sahib's Urdu translation of

the Qur'aan. He translated اَللّٰهُ الصَّمَدُ as نرادار *(Nira Dar)*. I did not understand its meaning. Hence, I enquired from an old Hindu ascetic as to what its meaning is.

He asked me, "Where did you come across this word? This is a Sanskrit word, which is only understood by the learned Hindus."

I replied, "I heard it somewhere. Explain to me its meaning. Does it mean بے نیاز *(Be Niyaaz)* (not in need of anybody)?"

He said, "This is not the meaning. It means 'a Being that is not in need of others, but others are dependent on him'. *Be Niyaaz* is an incomplete translation of the word."

Why is there repetition in the Qur'aan?

Q: What is the wisdom in the repetition of certain topics in the Qur'aan?

A: What is the wisdom of certain words being repeated in your speech?

This person remained silent.

Hadhrat then said, "You are asking the wisdom of the repetition in Allah Ta`ala's speech whereas you cannot explain the wisdom of repeating your own words? This repetition does not decrease the level of eloquence. Similar *aayaat* (verses) may appear in other places and in every verse something different is intended.

Another reason may be as Moulana Aashiq Ilaahi رحمة الله عليه has written in the footnote of his translation of the Qur'aan under the verse:

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ *(O jinn and man! Which of your Rabb's (Lord's) bounties do you deny?) [55: 13]*

This verse appears 31 times in Surah Ar-Rahmaan. Moulana writes that there are many types of the bounties of Allah Ta`ala and each verse refers to a different bounty.

A messenger (prophet) among the *Jinn*

Majority of the Ulama are of the opinion that there was no prophet among the jinn. Men were sent as *ambiyaa* for both man and *jinn*. Allah Ta`ala mentions in the Qur'aan:

يٰمَعْشَرَ الْجِنِّ وَ الْاِنْسِ اَلَمْ يَاْتِكُمْ رُسُلٌ مِّنْكُمْ *(O jinn and man! Didn't messengers come to you from amongst yourselves?) [8: 130]*

Apparently, this verse shows that there were messengers from the *jinn* as well, but the *tafseer* (commentary) of this verse is that a messenger will be sent to both man and *jinn*. It does not mean that each one of them will have their own messenger. The word مِّنْكُمْ (from you) is addressed collectively to the jinn and man. (Bayaan-ul-Qur'aan, Vol 3, Pg 129)

A second *tafseer* is that مِّنْكُمْ is individually addressing the *jinn* and man, and رُسُلٌ (messengers) is general. It refers to the messengers and their representatives. Hence, in respect to the *jinn*, *rusul* (messengers) will refer to those *jinns* who were sent by the *ambiyaa* (to convey the message to other *jinns*). In the like manner, some *jinnaat* had conveyed to their people part of the Qur'aan which they heard from Nabi ﷺ as mentioned in the last *ruku* of Surah Ahqaaf.

Nevertheless, some Ulama like Ibnu Hazam, etc., are of the opinion that there were messengers from among the *jinn*. (Al-Ashbah wan-Nazaa'ir, Pg 330)

Will the *Jinnaat* also enjoy from the bounties of *Jannah*?

It is explicitly mentioned in the Qur'aan that the *jinnaat* will be punished in *Jahannum* for their sinning and *kufr* (disbelief). Allah Ta`ala says in the Qur'aan:

يُرْسَلُ عَلَيْكُمَا شُوَاظٌ مِّنْ نَّارٍ ۙ وَّ نُحَاسٌ فَلَا تَنْتَصِرٰنِ *(On you will be sent a flame of fire and a smoke. Then no defence will you have.) [55: 35]*

In another verse Allah Ta`ala says:

لَاَمۡلَـَٔنَّ جَهَـنَّمَ مِـنَ الۡجِنَّـةِ وَالنَّـاسِ اَجۡمَعِيۡنَ *(I will fill Jahannum with Jinn and man.) [11: 119]*

As far as their enjoying the bounties of *Jannah*, then there is no explicit mention of it in the Qur'aan or *hadeeth*. Therefore, Imaam Abu Hanifah رحمة الله عليه remained silent on this issue.

[The following appears in Al-Ashbah wan-Nazaa'ir, Pg 226:

لا خلاف في أنهم مكلّفون مؤمنهم في الجنة و كافرهم في النار و إنما اختلفوا في ثواب الطائعين ففي البزّازية معزيا إلى الأجناس عن الإمام ليس للجن ثواب و في التفاسير توقف الإمام في ثواب الجن

(Translation: There is no difference of opinion in the *jinns* being responsible to fulfil *Shar`ee* obligations. The believing *jinn* will enter *Jannah* and the *kaafir jinn* will enter *Jahannum*. The only difference that arises is with regards to the reward of the obedient *jinn*. Bazzaaziyyah (a *fiqh kitaab*) has adopted a view that is different to others. He says that the *jinn* will not receive any reward. In the *tafseers* it appears that Imaam Abu Hanifah has remained silent on this subject.)]

What was done to the copies of the Qur'aan other than those prepared by Uthman ﷺ

It is recorded in *As-Siyar-ul-Kabeer* (a book of Imaam Muhammad رحمة الله عليه) that the copies of the Qur'aan other than those prepared by Uthman ﷺ were torn. (Those copies of the Qur'aan were not in accordance to the *Quraishi* dialect although initially permission was granted to recite them for the sake of ease). The word أخرقها (he tore it) appears in some narrations.

In other narrations the word أحرقها (he burnt it) appears. On the basis of this narration the *fuqahaa* have allowed the burning of frayed Islamic literature although this is not the best option. The better

option would be to bury them in such a place on which people do not walk. [9] (Ad-Durr-ul-Mukhtaar, Vol 5, Pg 271)

Serpent taking over a treasure

Hafiz Ibnu Qayyim رحمة الله عليه has written in Kitaab-ur-Rooh: "*Whenever a treasure is buried a serpent takes hold of it.*"
Someone then said, "Hadhrat! It seems that the reason is that it has some familiarity with the treasure. Therefore, on the Day of *Qiyaamah*, the undischarged wealth of *zakaat* will turn into a serpent and will be placed around the owner's neck."
Hadhrat then said, "It appears in the Qur'aan:
سَيُطَوَّقُوْنَ مَا بَخِلُوْا بِهٖ يَوْمَ الْقِيٰمَةِ *(The wealth that they covetously withheld shall be tied to their necks on the Day of Resurrection.) [3:180]*. It is mentioned in the *hadeeth* that the wealth will speak out: أنا مالك أنا كنزك (I am your wealth. I am your treasure.)

Bayaan-ul-Qur'aan

In reply to someone Hadhrat said, "The tafseer (Bayaan-ul-Qur'aan) of Hadhrat Moulana Ashraf Ali Thanwi رحمة الله عليه is a summary of the tafseers of the former mufassireen (commentators)."

Rooh-ul-Bayaan, Khaazin, Rooh-ul-Ma`aani, Mazhari

The author of Rooh-ul-Bayaan gathered all types of *ahaadeeth*, weak and strong narrations. Tafseer-e-Khaazin is similar in that all types of *ahaadeeth* are recorded in it. As for Rooh-ul-Ma`aani and Mazhari, both are remarkable *tafseers* of the *Hanafis*. Both of them have discussions on *hadeeth*, *fiqh*, *tasawwuf* and *kalaam* (related to beliefs), etc., but each one's splendour and elegance is different.

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[9] It should be buried in such a way that the bare pages should not be placed on the ground. Rather, it should first be wrapped in a clean piece of cloth and then a slate etc. should be placed over it before heaping the sand over it.

Objection on the verse وَمَنْ يَّقْتُلْ مُؤْمِنًا *(whomsoever kills a believer)* and its answer

An `aalim asked me the explanation of the verse:

وَمَنْ يَّقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَآؤُهٗ جَهَنَّمُ خٰلِدًا فِيْهَا (Whomsoever kills a believer intentionally his punishment will be to remain in Jahannum forever.) [4:93].

I answered, "When a law is applied to a mushtaq (a derivative) then the cause for that law is the source of the mushtaq. It appears in Fath-ul-Qadeer, Vol 5, Pg 274: الحكم المرتب على مشتق يوجب كون مبدأ الاشتقاق علته (The law that is applied on a derivative requires that the cause of that law was the source of the derivative. Thus, the explanation of the verse will be that whosoever kills a believer because of him having Imaan his recompense will be to remain in Jahannum forever. It is obvious that this should be the punishment of one who kills another because of his Imaan.)"

On hearing this, the `aalim said, 'Now you have solved my problem.'

Objection on the verse: وَ اِذَا قِيْلَ لَهُمْ اٰمِنُوْا كَمَآ اٰمَنَ النَّاسُ قَالُوْٓا اَنُؤْمِنُ كَمَآ اٰمَنَ السُّفَهَآءُ *(And when they are asked to bring Imaan as the people have brought Imaan)* and its answer

Hadhrat asked a student studying Jalaalain (a book in *tafseer*), "In the verse: وَ اِذَا قِيْلَ لَهُمْ اٰمِنُوْا كَمَآ اٰمَنَ النَّاسُ قَالُوْٓا اَنُؤْمِنُ كَمَآ اٰمَنَ السُّفَهَآءُ *(And when they (the hypocrites) are asked to bring Imaan as the people (believers) have brought Imaan, they reply saying, "Should we bring Imaan as the fools have brought Imaan?") [2:11]*, the disbelief of those referred to is evident because of them saying that believing is a sign of foolishness, whereas this verse refers to the hypocrites. In contrast, the definition of a hypocrite is one who conceals his disbelief and portrays himself as a believer. Thus, how could those

referred to be hypocrites if they verbally pronounced statements of disbelief? They are supposed to be disbelievers."

The student was unable to answer.

Hadhrat then said that I had asked my *ustaad* (teacher) the very same question. His answer was that when the hypocrites were asked to believe as the believers did, at that moment they had expressed their belief, but after returning to their associates, they used to say, "Should we believe as the fools believe?"

Someone had objected to my *ustaad* and said that how could the request be made in one sitting and the answer given in another sitting? The *ustaad* then answered that the example of this is of an *ustaad* who tells his student, "You have not read the lesson correctly nor have you prepared it." The student will remain silent in front of the *ustaad*, but once he goes back to his room he will throw his book to the ground and say to his roommates, "Must I prepare the lesson? I will never do so."

Objection on the verse: يُخٰدِعُوْنَ اللهَ (they are deceiving Allah Ta`ala) and its answer

Hadhrat asked a student the explanation of the verse: يُخٰدِعُوْنَ اللهَ *(They are deceiving Allah.) [2:9]*. The student replied that it means that they deceive Allah Ta`ala. Hadhrat then said, "The meaning of deception is to conceal the truth and expose the total opposite. Allah Ta`ala has the knowledge of everything. How could they then deceive Allah Ta`ala?"

The student was unable to answer and requested Hadhrat to answer. Hadhrat replied, "The explanation of the verse is that they thought that they were deceiving Allah Ta`ala, but in reality they are unable to deceive Him."

Tashree`, Ijtihaad, Ijraa-e-Masaalih-e-Mursalah

There are three categories of *shar`ee* laws:

Tashree`: Those laws which are established from Nabi ﷺ.
Ijtihaad: Those laws that the *imaams* had deduced from the Qur'aan, *hadeeth* and *aathaar* (statements of the Sahaabah رضي الله عنهم)
Ijraa-e-masaalih-e-mursalah: Those laws that the Khulafaa-e-Rashideen had introduced understanding them to be in accordance to the desire of Nabi ﷺ.
Ijraa-e-masaalih-e-mursalah comes second in rank to *tashree`*. *Ijraa-e-masaalih-e-mursalah* is only acknowledged by the *Maalikiyyah* and not the other *imaams* of *fiqh*.

The first *azaan* for the *Jumu`ah Salaah* is an example of *ijraa-e-masaalih-e-mursalah*. According to one opinion, Umar رضي الله عنه had introduced it and in the era of Uthman رضي الله عنه some time was given between both the *azaans*. According to the authentic view, it was Uthman رضي الله عنه who had introduced it.
و في رواية ما يدل على أن هذا الأذان من زيادة عمر رضي الله عنه كما في الفتح. 327/2 . و مثله في العمدة 290/3 وبعد نقل أقوال والكل ضعيف قال في الفتح و قد تواردت الروايات أن عثمان زاده في المعتمد. معارف السنن 396/4،397

The significance of Zaid رضي الله عنه and Maryam عليها السلام

Hadhrat Zaid رضي الله عنه has achieved such significance that no other *sahaabi* has achieved. From amongst all the *Sahaabah* only Zaid's رضي الله عنه name appears in the Qur'aan. Likewise, Hadhrat Maryam عليها السلام has been greatly honoured in being the only female whose name appears in the Qur'aan. The words *zowjah* (wife), *bint* (daughter) and *umm* (mother) appear in the Qur'aan in reference to certain women, but their names do not appear in the Qur'aan.

Request of the people of Antioch to change فأبوا to فأتوا

A large delegation from Antioch had come to Ali رضي الله عنه with a huge amount of gold. They requested, "The Qur'aan has mentioned the

evil of our townspeople, that they had refused to host Moosa ﷺ and Khidhr ﷺ.
Allah Ta`ala says:

فَانْطَلَقَا حَتّٰىٓ اِذَآ اَتَيَآ اَهْلَ قَرْيَةِ ِۨ اسْتَطْعَمَآ اَهْلَهَا فَاَبَوْا اَنْ يُّضَيِّفُوْهُمَا *(Then they both proceeded until they came to the people of a town. They asked them for food but they refused to entertain them.) [18:77].*

We request you to change the word فَاَبَوْا to فَأَتَوْا, and this will now mean that the townspeople had come forward to host Moosa ﷺ and Khidhr ﷺ. In this way the embarrassment will be lifted from our townspeople."
Ali ﷺ replied, "I cannot do this. When Nabi ﷺ did not have the right to change the Qur'aan despite it being revealed to him, how can I change the Qur'aan?"

The author of Rooh-ul-Ma`aani (vol 16, pg 6) stated that this incident occurred with Nabi ﷺ as well as Ali ﷺ. He thereafter commented:

ولا أصل لشيء من ذلك وعلى فرض الصحة يعلم منه قلة عقول أهل القرية في الإسلام كما علم لومهم من القرآن والسنة من قبل

(There is no basis for any of these incidents. On the assumption that they are true, then just as the admonishment of the previous townspeople is evident through the Qur'aan and *Hadeeth*, their poor understanding of Islam is also evident.)

Can a *nabi* stay among *kuffaar* (disbelievers)

Q: Why did Moosa ﷺ remain among his people whereas they had become *kuffaar* by saying:

فَاذْهَبْ اَنْتَ وَرَبُّكَ فَقَاتِلَآ *(You and your Rabb should proceed to fight) [5: 27]*?

A: Firstly, one cannot rule that they had become *kuffaar* by this statement, because they could have meant that go and fight and Allah will assist you. This is not a statement of kufr.

Secondly, if it is conceded that they did become *kuffaar* by this statement, then Moosa عليه السلام stayed among them for the sake of guiding them. In a similar manner, Nooh عليه السلام stayed for 950 years among his people who were *kuffaar*. Ebrahim عليه السلام stayed among his people and Nabi ﷺ stayed among the *kuffaar* in Makkah.
How could you then raise the argument that a *nabi* cannot live among *kuffaar*?

Method of *esaal-e-thawaab*

Q: Our forefathers have done a lot of good to us. What must I do if my heart desires that I carry out some action by means of which the punishment or difficulty they are experiencing in the grave (may Allah forbid) is uplifted or lightened?
A: There are numerous actions that one can do. Once someone had posed a similar question to Nabi ﷺ and he suggested the digging of a well, for as long as the creation continues benefiting from the well, one will continuously receive *thawaab* (reward).

Accepting the invitation of those intending *esaal-e-thawaab*

Q: Will the *thawaab* (reward) reach the one to whom the *thawaab* is being sent by performing *nafl* (voluntary) *salaah* or by reciting the Qur'aan or by inviting the Ulama for meals in order that they make *zikr* or recite the Qur'aan?
A: The *thawaab* will definitely reach the person to whom it is being sent. However, people should not be called to recite the Qur'aan. The reason for this is that when people are called to recite the Qur'aan, they feel that meals will also be served. Hence, those who think in this way will not receive any *thawaab*, let alone the one to whom the *thawaab* is being sent.
It is correct to perform *nafl salaah* or recite the Qur'aan and send the *thawaab* to someone. Hadhrat Abu Hurairah رضي الله عنه made a bequest that people should go to a certain *musjid*, perform two *rakaats salaah* and send the *thawaab* to him.

The incident of a *sahib-e-kashf* (one who receives inspiration)

A person once passed by a graveyard and saw pearls scattered about and the dead were out of their graves collecting them. However, there was one person who was out of his grave, but not collecting the pearls. The passer-by went up to him and enquired from him regarding the whole scene that he was witnessing.

Deceased: The family members and friends of the dead send *thawaab* (reward) to them that take the form of pearls as you see.

Passer-by: *Why are you not collecting the pearls?*

Deceased: I made my son memorise the Qur'aan and daily he recites the entire Qur'aan and passes on the *thawaab* to me. Why should I then join the others in their *thawaab*?

Passer-by: Who is your son and what does he do?

Deceased: This is his name and he sells sweetmeats in a certain market.

The next morning the passer-by went to the market and found a youngster selling sweetmeats and his lips were continuously moving. He asked the youngster:

Passer-by: What is the matter? I see your lips continuously moving.

Deceased's son: My father had made me memorise the entire Qur'aan and he is now late. It is my daily practice that I recite the entire Qur'aan and pass on the *thawaab* to him.

After a few days, the man passed by the same graveyard and saw the very same man now collecting pearls with the rest of the dead. When asked the reason for also collecting he replied, "My son has passed away and there is nobody to send me *thawaab*."

The next morning the passer-by went to the market and made enquiries about the youngster selling sweetmeats. The people replied that he had passed away.

Episode of the person who used to daily send *thawaab* to his mother and the *sahib-e-kashf* (one who receives inspiration)

After a woman had passed away, her son would daily visit her grave and recite the Qur'aan. Once a *sahib-e-kashf* had gone to her grave and the woman told him, "Inform my son that when he comes to my grave he should remain silent for a few moments before reciting the Qur'aan. I am desirous of seeing him, but whenever he comes, he immediately begins reciting the Qur'aan. Due the recitation, an extremely bright radiance emanates from his mouth blinding me and thus I am unable to see him."

The dead reciting the Qur'aan in the grave

People were digging a grave in a certain place. Whilst digging they realised that there was another grave beneath. On lifting the boulder, they found a man reciting from a Qur'aan written in gold. As the light entered the grave the man raised his head and asked, "Has *Qiyaamah* come?" When the people replied in the negative, the man said, "Well and good. Place the boulder back in its place." The people then placed the boulder as it was and the man continued reciting the Qur'aan.

Hadhrat then said, "It is a great honour if Allah Ta`ala allows one to recite the Qur'aan in the grave."

Jihaad

Q: Is *jihaad fardh* (compulsory) on the Muslims nowadays?

A: The meaning of *jihaad* is to strive and endeavour for the cause of *Deen* (religion). In every era, this is *fardh* on every individual according to his capability. Allah mentions in the Qur'aan:

وَ جَاهِدُوْا فِى اللّٰهِ حَقَّ جِهَادِهٖ ؕ هُوَ اجْتَبٰىكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِى الدِّيْنِ مِنْ حَرَجٍ ؕ

(And strive in Allah's cause, as you ought to strive. He has chosen you and has imposed no difficulties on you.) [22: 78].

One form of *jihaad* according to the terminology of the *fuqahaa* is to wage war. It has several conditions and once these conditions are found then only will the laws of *jihaad* be applicable.

Performing *nafl* (voluntary) *salaah* in congregation and the isolated views of some *Ulama*

Q: The *fuqahaa* have mentioned that it is *makrooh* (reprehensible) to perform *nafl salaah* in congregation whereas there is no proof mentioned for it.
A: *Masaa'il* (laws and regulations) are recorded in the books of *fiqh* and not proofs. It was only the latter *fuqahaa* (jurists) who had adopted the method of recording proofs. Therefore, no objection should be levelled against Imaam Abu Hanifah رحمة الله عليه if no proofs are mentioned to substantiate any *mas'alah*.

Q: The Ulama have thoroughly investigated the proofs and they are all unanimous that it is *makrooh* (reprehensible) to perform *nafl salaah* in congregation.
A: One may go on researching the proofs, but *Bazzaaziyyah* (a *fiqh kitaab*) states that it is *makrooh*. It is also recorded in other books of *fiqh* that the *salaah* will not be *makrooh* if there are three *muqtadees* (followers). Whoever joins in thereafter will be guilty of committing a *makrooh* act.

However, Moulana Madani رحمة الله عليه used to allow a large congregation to join him for *tahajjud salaah*. Similarly, Moulana Yusuf Binnori رحمة الله عليه used to perform *nafl salaah* with one of his students after *taraaweeh salaah* and a large congregation used to follow them. In our area Moulana As`ad Madani Sahib used to perform *nafl salaah* with his brother Moulana Arshad Sahib and a large congregation used to follow them as well. The imaam of Musjid-un-Nabawi used to recite the following aayah (verse) at the time of *tahajjud*:

اِنَّ رَبَّكَ يَعْلَمُ اَنَّكَ تَقُوْمُ اَدْنٰى مِنْ ثُلُثَيِ الَّيْلِ وَ نِصْفَهٗ وَ ثُلُثَهٗ وَ طَآىِٕفَةٌ مِّنَ الَّذِيْنَ مَعَكَ

(Verily your Rabb knows that you do stand (to pray) a little less than two thirds of the night, or half the night, or a third of the night and so do a party of those with you.) [73: 20].

He would then deduce from this that this proves the performance of *nafl salaah* in congregation. Hence, whatever is in the Qur'aan must be accepted.

If this *salaah* refers to *taraaweeh* then one would have to either agree that *taraaweeh* and *tahajjud* are different from each other or both are one and the same. If both are different, then the *Ahl-e-Hadeeth* claim that to perform eight *rakaats taraaweeh* in congregation for three days is established. So how is the performing of *tahajjud* in congregation during those three days established? On the other hand, if both are one, then Nabi ﷺ has mentioned, "I have made *taraaweeh sunnat* for you. Therefore be punctual on it."

What is the *bid`at* (innovation) in constructing *mihraabs* in the *musjids*?

Once on a journey, in which Moulana Maseehullah Khan Sahib رحمة الله عليه and I were together, a person posed this question,

Questioner: Is it correct to perform *salaah* in the *mihraab*?

Hadhrat Mufti Sahib: I do not know this *mas'alah* nor have I researched it.

Moulana Maseehullah رحمة الله عليه looked and said in surprise, "Don't you know the *mas'alah*?"

Hadhrat Mufti Sahib: Yes. I do not know it.

I then explained the reason for not knowing it and said, "In the *mutoon* (primer *fiqhi* texts) it has been recorded from Imaam Abu Hanifah رحمة الله عليه that performing *salaah* in the *mihraab* is *makrooh* (abominable). The latter *fuqahaa* have given two reasons:

1. The posture of the imaam is not clearly visible.
2. This resembles the Jews and Christians.

However, Shaikh Ibn-ul-Humaam رحمة الله عليه has refuted both these reasons. He says that firstly it is not necessary that the *imaam* be visible to the *muqtadees* (followers). There are situations where the *imaam* is not visible to the *muqtadees* but they recognise the postures of the imaam through his *takbeers*, and this is correct. If it was a condition that the *imaam* be visible to the *muqtadees* then the *salaah* of those who cannot see the *imaam* should be invalid.

Shaikh Ibn-ul-Humaam has further refuted this by writing that if the *mihraab* is built similar to the *mihraab* of a particular *musjid* (a *musjid* in Kufa which he referred to) then the actions of the *imaam* will be visible. (Hence, this itself is no basis for the impermissibility.)

Secondly, he says that this is not in resemblance with the Jews or Christians because their leaders stand on a raised platform and in our circumstance the *imaam* stands on the same level. Furthermore, their leaders face the congregation and in our circumstance the *imaam* faces the *qiblah*.

If one says that there is a resemblance, then there are so many actions that are prescribed by *shari`ah* as well as Jewish or Christian law. Therefore, resemblance is not a factor that always prohibits actions. They eat and drink and we eat and drink.

Some *fuqahaa* have written that the *mihraab* is not part of the *musjid*. A question could arise that if a *mu`takif* (person sitting in *i`tikaaf*) enters the *mihraab* then his *i`tikaaf* is supposed to be rendered invalid, whereas this is not the case.

Some *fuqahaa* have said that the *mihraab* of a certain *musjid* in Kufa has been built on land expropriated unjustly. Therefore, it is *makrooh* to perform *salaah* in the *mihraab*. The question that arises in this situation is what difference does the *mihraab* make because it is *makrooh* to perform *salaah* on any expropriated land?

Our *fuqahaa* are not known to be so naive that they will rule the performing of *salaah* in a *mihraab* as *makrooh* on account of a specific *musjid's mihraab* being built on expropriated land. This will

mean that if the *mihraab* is built with the *musjid* then it will not be *makrooh* to perform *salaah* in it.
In the light of the above, I cannot understand the entire discussion.
Moulana Maseehullah: Well, is this the meaning of you not knowing the *mas'alah*?
Hadhrat Mufti Sahib: Yes.
Moulana Maseehullah: Constructing a *mihraab* is a *bid`at* (innovation) and the word *mihraab* is a *bid`at*.
Hadhrat Mufti Sahib: The word *mihraab* appears in the Qur'aan*:* كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ *(Whenever Zakariyya* عليه السلام *entered the mihraab) [3: 37]*. In another verse Allah says: قَآئِمٌ يُّصَلِّيْ فِي الْمِحْرَابِ *(Standing in prayer in the mihraab) [3: 39]*. So the word *mihraab* is not a *bid`at*.
Another point is that how can it be called a *bid`at* when the constructing of *mihraabs* started in the era of the Sahaabah رضي الله عنهم and *Taabi`een* and nobody objected to it. The practices of Sahaabah are a proof in *shari`ah*. Therefore, the construction of a *mihraab* cannot be termed a *bid`at*.
It is also mentioned that the first person to construct a *mihraab* was Umar bin Abdil Azeez رحمة الله عليه who is regarded as the first *mujaddid* (reformer) in Islam. This would mean that he had initiated the first *bid`at*! (i.e. it is not possible to attribute a *bid`at* to a *Mujaddid* since the *Mujaddid* removes the *bid`aat* – Translator)
Thus, this issue is very confusing.
(For more details refer to Fatawaa Mahmoodiya, vol 6, pg 161/162)

The things that came down with Aadam عليه السلام from *Jannah*

Allah Ta`ala admitted Aadam عليه السلام and Hawwa عليها السلام into *Jannah* and commanded them:
وَ كُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا ۖ وَلَا تَقْرَبَا هٰذِهِ الشَّجَرَةَ فَتَكُوْنَا مِنَ الظّٰلِمِيْنَ *(And both of you eat freely from wherever you wish, but do not come close to*

this tree, otherwise both of you would be of the wrongdoers.) [2: 35]. However, Aadam عليه السلام had come to the tree and partook of its fruit. The fibres of the fruit got stuck in his teeth and he broke a branch of a tree to use as a toothpick. The clothing that he was wearing which covered his body, as fingernails cover the fingertips, fell off his body. As soon as it fell off, his modesty and shame overcame him. Whichever tree he approached to break its leaves, moved away. It was the fig tree that offered its leaves. Aadam عليه السلام took its leaves and covered his body. The jewellery of *Jannah* that Aadam عليه السلام was wearing also fell off his body except for a ring that he had placed in his mouth. After *Shaitaan* had caused him to err, he rested against a boulder.

When Aadam عليه السلام was sent to earth, the leaves on his body, the boulder that he rested against and the branch that he broke to use as a toothpick came along as well. All the trees of *Jannah* cried when Aadam عليه السلام had erred except for the `*oud* tree. Hence, the `*oud* tree was also sent to earth.

On coming to earth the fig leaves dried up with the wind and fell off their bodies. A deer ate the leaves that fell off Aadam's عليه السلام body and a worm ate the leaves that fell off Hawwa's عليها السلام body. The leaves eaten by the deer turned into musk and the leaves eaten by the worm turned into silk. Therefore only men are allowed to wear perfumes that emit a beautiful fragrance and not women (i.e. when leaving the home). Similarly only women are allowed to wear silken clothing and not men.

When they became naked an angel brought wool that was removed from a sheep being reared in *Jannah*. The angel came to Hawwa عليها السلام and said, "Prepare a set of clothing for yourself and one for Aadam عليه السلام." Hawwa عليها السلام said, "I have been given a double duty. I have to prepare clothing for myself and for Aadam عليه السلام." Therefore, it is a necessary duty of the wife to serve her husband.

The angel then ordered Aadam عليه السلام to earn a living for himself and Hawwa عليها السلام and he showed him the different methods of earning. Aadam عليه السلام said, "I have to earn for two, myself and Hawwa." So the expenditure of the wife is the responsibility of the husband. Therefore, the son's share is double the daughter's share in inheritance, as mentioned in the Qur'aan: لِلذَّكَرِ مِثْلُ حَظِّ الْأُنْثَيَيْنِ *(For the son is double the share of the daughter.) [4:11]*.

The *`oud* tree was given the punishment of being burnt and the smoke that it emits has a beautiful scent. This is its only usage.

The ring that Aadam عليه السلام kept in his mouth became the ring of Sulaiman عليه السلام.

The branch that he had broken to use as a toothpick became the staff of Moosa عليه السلام through which three thousand miracles were exposed.

The boulder against which he rested became the *Hajjr-e-Aswad* (black stone) towards which one makes *istilaam* at the time of *tawaaf* of the *Ka`bah*, as a result of which one's sins are forgiven. In the beginning, it was extremely white and shiny. The entire area that its radiance reached is known as the *haram*.

Alterations and adjustments were made in fasting

There were several changes made in the obligation of fasting. Initially, the fast of *`aashura* (10th of Muharram) was *fardh* (compulsory). Thereafter, three days, 13th, 14th and 15th (*ayyam-e-beedh*) of every month were made *fardh*. Thereafter, the fasting of any one month of the year was made *fardh*. Finally, the month of *Ramadhaan* was fixed as the month of fasting but with certain restrictions that are as follows:

1. Fasting would commence the moment one slept after sunset (one was not allowed to eat or drink even if he awoke during the night).

The following verse was revealed abrogating this restriction:

وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ *(and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night) [2:187]*.

2. A person also had the choice of fasting or paying *fidyah* (feeding of the poor). Allah Ta`ala says in the Qur'aan:

وَعَلَى الَّذِيْنَ يُطِيْقُوْنَهٗ فِدْيَةٌ طَعَامُ مِسْكِيْنٍ *(Those who can fast have (a choice to fast or) to feed a poor person for every fast) [2:184].*

This was abrogated by the following verse:

فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ *(Whosoever of you sights (the crescent on the first night of) the month (of Ramadhaan) must observe saum (fasting) that month.) [2: 185].* (Tafseer-e-Ahmadiyyah, Pg 38)

This is one *tafseer* (commentary) of the *aayah* that it was abrogated.

A second *tafseer* is that the verb يُطِيْقُوْنَه is from the category of verbs on the scale of *if`aal* whose one feature is *salb-e-ma'khaz* (negating the meaning of the root word). Taking this into consideration, the *aayah* will thus mean that those who do not have the ability to fast should feed a poor person for each day. According to this *tafseer* the verse is not abrogated, rather it is in its exact and precise form and refers to a very old person who is unable to fast. The option of *fidyah* (feeding of a poor person) has been prescribed for him. (Noor-ul-Anwar, Pg 43)

ما يتعلق بالحديث

Matters pertaining to *hadeeth*

The *buraaq* of Nabi ﷺ

If a person today keeps the vast treasure of *ahaadeeth* before him and wishes to collate such *ahaadeeth* that not a single *hadeeth* is contradicted it will prove very difficult. Therefore one should simply rely on Imaam Abu Hanifah رحمة الله عليه and follow whatever he said.

Hadhrat Moulana Idrees Kandhalwi رحمة الله عليه once was very engrossed in research in his room. He used to keep many *kitaabs* in his room due to his great zeal for research.

Someone asked him, "Hadhrat! What are you searching for?" He replied, "I am searching for information regarding the *buraaq* as to where it had gone after Nabi ﷺ tied it to the stone at Bait-ul-Maqdis. I cannot find it i.e. after Nabi ﷺ visited the heavens, *Jannah* and returned to Bait-ul-Maqdis, did he return home by means of the *buraaq* or did he return walking?"
This is how uneasy he would become.

Narrations on the prohibition of amassing wealth

Hadhrat Abu Zar Ghifaari رضي الله عنه regarded those *ahaadeeth* on the prohibition of amassing wealth as general and applicable to all. The other *Sahaabah* رضي الله عنهم believed that those *ahaadeeth* were specific to the *ashaab-us-suffah*.

One *sahaabi* from the *ashaab-us-suffah* had passed away and a gold coin was found among his belongings. Seeing this, Nabi ﷺ said: دينار كي من النار ديناران كيان من النار (A person owning one gold coin will be

branded once by the fire of *Jahannum* and the person owning two gold coins will be branded twice by the fire of *Jahannum*.)
The *Sahaabah* ﷽ believed that this *hadeeth* only referred to the *ashaab-us-suffah* who were not allowed to earn and amass wealth. A platform was built for them and this was their home. Feeding arrangements were made in this manner that the *Ansaar* used to bring bunches of dates and hang them in the *musjid*. Thereafter, a *sahaabi* of the *ashaab-us-suffah* would take from it according to his needs and requirements.

Once, Nabi ﷺ had come to them whilst they were sitting in a group. One of them was reciting the Qur'aan and the rest were listening. Nabi ﷺ sat amongst them and asked, "What are you doing?" They replied that they were reciting the Qur'aan. At that time their condition was such that some of them only had one *chaadar* (shawl), some of them only had one *lungi*; another had only a *kurta*, to the extent that one *sahaabi* did not even have sufficient clothing to cover his body. He used part of the clothing of another *sahaabi* to cover himself.

These people did not have permission to keep any wealth with them. The majority of the *Sahaabah* understood it in this manner.

On the other hand, Hadhrat Abu Zar Ghifaari ﵁ believed that this law was general and applicable to everyone. It was for this reason that he was banned from speaking out about this.

In Sunan-ud-Daarimi it is reported that once Hadhrat Abu Zar Ghifaari ﵁ was explaining *masaa'il* to people at the middle *jamarah* (pillar that is pelted during *Hajj*). Somebody approached him and said, "You are explaining these *masaa'il* very comfortably and with a lot of enjoyment, whereas you are banned from speaking."

Hadhrat Abu Zar Ghifaari ﵁ replied, "If a sword is put to my neck to

slay me and I am able to explain a *mas'alah* before I am slain then too I would explain the *mas'alah* instead of trying to save my life."

Abu Zar ﷺ was so firm that he eventually was asked to leave Madinah and settle in a place called Rabzah. He used to live here with his wife and one servant. Someone once came up to him and said, "I wish to serve you and derive benefit from you." He replied, "There is one condition – just as we have certain conditions for admission into the *madrasah* – and that is whenever I ask you to spend of my wealth, you are to immediately spend the best of it."

Once, a group of people had settled around the waterhole. Hadhrat Abu Zar Ghifaari ﷺ sent his servant to inspect as to how many families were in that group. He then ordered him to slaughter a camel and cut the meat up into portions in accordance to the number of families present there, and distribute it amongst them. He also ordered him to keep one portion of meat for themselves.

As the servant brought the camel, Hadhrat Abu Zar Ghifaari ﷺ became greatly upset and said, "You had promised to always bring the best."
The servant said, "I had initially taken out the best one but then the thought passed my mind that this camel is quite strong and you will need it as a means of transport. So I brought the second best camel which is also quite strong but not as strong as the first."

Hadhrat Abu Zar Ghifaari ﷺ said, "Listen! The day when I will be in need will be the Day of *Qiyaamah* when nobody will be able to assist anybody else. I have absolutely no need for wealth in the *dunya* (world)."

(Hadhrat then told me (the compiler), "Have you understood?")

The day that I will be in need will be in the *aakhirah* (hereafter). I have no need for wealth in the *dunya*. So will you people accept wholeheartedly that I have no need for wealth in the *dunya*? Will you then understand this to apply to all?

Demise of Hadhrat Abu Zar ﷺ

When Hadhrat Abu Zar ﷺ fell ill and there was fear of his passing away, his wife became extremely worried. He addressed her saying, "When I pass away then stand outside and you will see a caravan of travellers passing by from this direction. Indicate to them to stop and inform them that Abu Zar has passed away. Ask them to carry out the burial rites. Whilst they are busy carrying out the burial rites, slaughter this kid-goat and prepare a meal with it. Thereafter grind this grain and make bread with it. Once they have completed the burial rites inform them that it is the bequest of Abu Zar that they first partake of meals before departing."

The season of *Hajj* had already drawn close and the movements of caravans to and fro had come to a stop. It so happened that the Ameer-ul-Mu'mineen had sent an order to Hadhrat Abdullah bin Mas`ood ﷺ to come and visit him at the time of *Hajj*. Hence, Abdullah bin Mas`ood together with his companions were on their way travelling quite fast.

In the meanwhile, Hadhrat Abu Zar's wife had come outside waiting for the caravan as instructed by her husband. In the distance, she noticed the caravan approaching and indicated to them to stop. She then informed them of the death of Hadhrat Abu Zar ﷺ.

Upon hearing this, Hadhrat Abdullah bin Mas`ood ﷺ remarked, "Nabi ﷺ had spoken the truth. He had said to him, 'O Abu Zar! You will pass away in solitude.'"

Abu Zar ﷺ had an enmity towards wealth prior to accepting Islam and after accepting Islam the direction of his enmity changed. Prior

to accepting Islam, whenever he saw wealth with anyone he used to plunder and loot it. This was because he could not bear seeing it in the hands of others and not in his. After accepting Islam his intolerance for wealth changed course and whenever he saw wealth in the possession of others he used to say, "Why don't you give it as charity in the path of Allah."

Is experiencing difficulty at the time of death due to sins?

Nabi ﷺ himself had also desired to meet Allah Ta`ala. To undergo difficulty is a different matter.

دررہ منزل لیلی کہ خطرہاست بجاں

شرط اول قدم آنست کہ مجنوں باشی

Despite there being numerous dangers on the way to Layla,
but the precondition for the very first step is that one needs to first become Majnoon.

Umm-ul-Mu'mineen Hadhrat `Aaishah Siddeeqah رضي الله عنها said, "Whenever I saw someone suffering from the pangs of death, I attributed the suffering to him being a sinner. However, when I witnessed the difficulty that Nabi ﷺ had undergone, I realised that the suffering is not due to sins but due to some other reason."

Nabi ﷺ has mentioned: أشد الناس بلاء الأنبياء ثم الأمثل فالأمثل

(The Ambiyaa are tested the most, then those after them in rank and then those after them.)

Hadhrat Ebrahim عليه السلام had undergone many difficulties. He was ordered to leave his son and wife in a barren land. Then he was commanded to slaughter his son. His entire life was spent in this manner.

The difficulties that people undergo differ from person to person.

However, some people do not undergo difficulties. Some have a greater endurance.

The incident of Moulana Manzoor Gangohi

Moulana Manzoor Sahib of Gangoh was sitting in the car with his hand out of the window. A bus from the oncoming lane drove pass and smashed his hand. He was admitted in hospital and his hand needed to be amputated thus requiring Moulana to undergo anaesthetic. Moulana told the doctor, "What is the need to go under anaesthetic? Just do what you need to do." Moulana then sat calmly and his hand was amputated without any anaesthetic.

Enquiring about the reasons of undergoing difficulty

This world is a place of test. One is not required to enquire about the reasons for difficulties befalling him.

The consequence of mocking the *Sahaabah* ﵃

Hadhrat Sa`d bin Abi Waqqas ﵁ who was the maternal uncle of Nabi ﷺ was *mustajaab-ud-da`awaat* (his *du`aas* were readily answered). Nabi ﷺ had made *du`aa* in his favour that his *du`aa*s be accepted.
Once, a group of people were discussing the conflicts that occurred in the time of Hadhrat Ali ﵁ and Hadhrat Abdullah bin Zubair ﵁ and they passed remarks regarding both these Sahaabah. Hadhrat Sa`d ﵁ addressed them saying, "Do not speak ill of them because they were excellent people. Nabi ﷺ had given them abundant glad tidings."

One person who was very outspoken continued speaking. Hadhrat Sa`d ﵁ again prohibited them. This person continued speaking. Hadhrat Sa`d ﵁ then said, "Well then, now I will curse you." He then raised his hands and said, "O Allah! This person is speaking ill of your sincere bondsmen to whom Nabi ﷺ had given glad tidings. If these people are really accepted in Your presence then inflict upon this person such a punishment that will be a lesson for the onlookers."

Suddenly a caravan of camels appeared. A camel became wild and broke loose from the caravan. It looked to either side, headed straight for the person, and caught hold of him. It tore off his skull and then returned to the caravan.

Hadhrat Sa`d bin Abi Waqqas's way of life

Hadhrat Sa`d led such a life of simplicity that once he passed by the home of someone who happened to throw out his old belongings. Amongst these was an old tattered piece of leather. Hadhrat Sa`d picked up the leather and said, "*Alhamdulillah*, this will suffice me for three days."

He then washed it and dried it. Thereafter he burnt it and the ash sufficed him as his provision (food) for three days.

The treachery of the Shias and the proof of *Taraaweeh salaah*

It is written in Shah Abdul Azeez Sahib's Fatawaa Azeezee that there is no *`ibaadat* in Islam known as *Taraaweeh*. Our answer to this is that Shah Abdul Azeez's books went into the hands of the Shias who had then distorted many of them. Since Shias do not believe in *taraaweeh*, they had distorted his words. With the exception of the Shias, all Muslims accept *taraaweeh*, irrespective of the differences that exist with regard to *taraaweeh* being performed on three nights, or it being eight, twenty or thirty-six *rakaats*.

It was Hadhrat Umar who had laid great emphasis on the offering of *taraaweeh*. Hadhrat Umar had constructed four thousand *masaajid* and nine hundred *Jami` musjids*. He had ensured that the entire Qur'aan be recited in *taraaweeh* in each one of those *masaajid*.

The first person to initiate the compilation of the Qur’aan

Hadhrat Umar ﵁ was the first person to suggest the compiling of the Qur’aan. Deeply affected by the numerous *huffaaz* and *qurraa* who were martyred in the Battle of Yamaamah, Hadhrat Umar suggested to Hadhrat Abu Bakr ﵁ that whoever has any written portion of the Qur’aan should bring it forward and thereafter the Qur’aan should be compiled. If the Qur’aan is not compiled, and wars are to continue in this manner and the remaining *huffaaz* are martyred a serious problem will arise.

Conqueror of Iran

The conqueror of Iran is Hadhrat Umar ﵁ himself. The conquest of Iran had taken place during his reign of *khilaafat*. Therefore, the extent of hatred that the Iranians have for Umar ﵁ is understandable. They were originally fire worshippers. After *jihaad* was waged against them, the opportunity to reform them did not arise and they therefore remained deficient. Neither did they become Arabs nor Persians nor Turks.

Another noteworthy point is that the closest neighbouring land to Arabia is Persia. Allah mentions in the Qur’aan:

قَاتِلُوا الَّذِيْنَ يَلُوْنَكُمْ مِّنَ الْكُفَّارِ

(Fight against the kuffaar who are close to you.) [9: 123]. This verse holds true for the Persians.

In another verse, Allah Ta`ala says:

سَتُدْعَوْنَ اِلٰى قَوْمٍ اُولِىْ بَأْسٍ شَدِيْدٍ تُقَاتِلُوْنَهُمْ اَوْ يُسْلِمُوْنَ

(You will be called to fight a people who are very fierce fighters. You will either fight them or they will come to you in submission.) [48:16]

This verse refers to them as well.

Reconciling the *ahaadeeth* pertaining to the *sunnat salaah* of Fajr

When a person reaches the *musjid* when the *jamaat* of Fajr has begun then one option is to join the *salaah* without offering the *sunnat salaah* and the other is to first offer the two *rakaats sunnat* outside the *musjid* and then join the *salaah*. If you join then you will have to remain sitting after the *salaah* until the sun has risen a little and thereafter offer the two *sunnats* of Fajr.

This is because if you offer the *sunnat salaah* when the *jamaat* has begun you would be going against the *hadeeth* that states:
إذا أقيمت الصلاة فلا صلاة إلا المكتوبة (Once the *jamaat* begins no *salaah* besides the *Fardh salaah* can be offered.)
If you do not offer the *sunnat salaah* then you will be acting contrary to the *hadeeth* that states:
لا تدعوهما و لو طردتكم الخيل (Do not leave them i.e. the *sunnats* of Fajr, even though horses may trample you!)
If you offer the *sunnat* immediately after the *Fardh salaah* then you will be contradicting the *hadeeth* that states:
لا صلاة بعد الصبح حتى تطلع الشمس (There is no *salaah* after the *fardh* of Fajr until sunrise.)

Therefore, Imaam Abu Hanifah رحمة الله عليه adopted the following method so that the apparently contradictory *ahaadeeth* may be reconciled: If one will be able to join the *imaam* in the *salaah* after reading the *sunnats*, then he should first offer the *sunnats* of Fajr and thereafter join the *imaam*. If one will not be able to join the *imaam* if he offers the *sunnats* then he should first join the *imaam* and offer the *sunnats* after sunrise.

Establishing a *Sunnat* through a *da`eef* (weak) narration

A *sunnat* can be established through a *da`eef hadeeth*. However to establish a *sunnat-e-mu'akkadah* (emphasised *sunnat*) one will need a *qawiy* (strong) narration.

Hadhrat then said, "I had a copy of Sifr-us-Sa`aadah. I recorded in its footnotes all those *ahaadeeth* through which *sunnats* are established.

Reconciling between two contradictory *ahaadeeth*

Q: One understands from the *hadeeth*: كنت نبيا و آدم بين الماء والطين (I was a *nabi* whilst Aadam ﷺ was still in clay form), that Nabi ﷺ was appointed as a *nabi* before the creation of Hadhrat Aadam ﷺ. However, it is recorded in the books of *seerat* and history that Nabi ﷺ received *nubuwwat* at the age of forty. Therefore, there is a contradiction between these two narrations.

A: Firstly, to establish a contradiction between two entities, both will have to be different in their *iejaab* (being positive) and *salb* (being negative). In our case, both these entities are *mujibah* (positive). Secondly, if one of them is taken as *saalibah* (negative) then there are eight factors for establishing contradiction.

One of the eight is *wahdat-e-makaan* (the place must be the same) and this is not found, because the words *'I was a nabi'* refer to the *`aalam-e-mithaal* (heavens) and Nabi ﷺ receiving *nubuwwat* at the age of forty is with reference to the worldly life.

Just as there is no contradiction between saying *'Zaid is in the musjid'* and *'Zaid is not at home'*, similarly there is no contradiction between these two narrations.

The meaning of *haakim* in the terminology of the *muhadditheen*

In the terminology of the *muhadditheen*, *haakim* is one who has memorised all the *ahaadeeth* with their chains of narrators, whether they are authentic *ahaadeeth* or fabricated. There was only one person who had achieved this in the entire world. He was the student of Imaam Abu Bakr Ar-Raazi the author of Ahkaam-ul-Qur'aan. This book is in three volumes. In this book he explains the different *aayaat* (verses) through which *ahkaam* (laws) are deduced. Just under the explanation of the verse:

إِذَا قُمْتُمْ إِلَى الصَّلٰوةِ فَاغْسِلُوْا وُجُوْهَكُمْ *(When you intend to offer salaah wash your faces.) [5: 6]* he has deduced seventy-two *masaa'il* (laws).

Reliable knowledge

In Saheeh Bukhaari a narration is recorded wherein it is mentioned: إنما العلم بالتعلم (*`ilm* (knowledge) can only be acquired through studying under the guidance of a teacher.) This narration is recorded in Tabraani *'marfoo`an'* (mentioned by Nabi ﷺ). The words الفقه بالتفقه *'al fiqhu bit tafaqquh'* also appear.

والمعنى ليس العلم المعتبر إلا المأخوذ من الأنبياء و ورثتهم على سبيل التعلم (Reliable knowledge is that which is acquired from the *Ambiyaa* and their heirs by studying under them.) (Fath-ul-Baari, Vol 1, Pg 194)

Deception in war and the incident of Ali ﷛

In Tirmizi Shareef, Vol 1, Pg 297 the following *hadeeth* appears: الحرب خدعة (war is deception). Through this, we learn that it is permissible to deceive in war.

Once when Ali ﷛ participated in *jihaad* he challenged a *kaafir* (disbeliever) to a single combat before the war. As he came forward, Ali ﷛ told him, "This is a single combat. I will not fight two people."

This *kaafir* thinking that someone had accompanied him turned around to chase him away and immediately Hadhrat Ali ﷺ attacked him and killed him.

Tasbeeh-e-Faatimi will be recited after every *fardh salaah*

Once the poor *Sahaabah* ﷺ had come to Nabi ﷺ and said, "O Nabi of Allah ﷺ, we are on par with the wealthy as far as *salaah*, fasting etc. is concerned, but they are able to give charity which we are deprived of. Hence, we are lacking in *thawaab* (reward) compared to them."
Nabi ﷺ then taught them the *tasbeeh-e-Faatimi*, that after every *fardh salaah* read 33 times *'subhaanallah'*, 33 times *'alhamdulillah'* and 34 times *'allahu akbar'*. These *Sahaabah* ﷺ started reading this *tasbeeh*.
When the wealthy *Sahaabah* ﷺ saw them reading this *tasbeeh*, they also began reading it. The poor *Sahaabah* ﷺ went back to Nabi ﷺ and complained, "O Nabi ﷺ, the wealthy have started reading this *tasbeeh* as well."
Nabi ﷺ replied, "How can I stop them from reading it? This is the bounty of Allah which He grants to whomsoever He wishes." (Mishkaat Shareef, Vol 2, Pg 89)

Objection against Hadhrat `Aaishah رضي الله عنها honouring people according to their status and its answer

Q: An objection has been raised against the deduction of honouring people according to their rank from the practice of `Aaishah رضي الله عنها.
The objection is that on one occasion a beggar had come to the residence of `Aaishah رضي الله عنها and she only gave him a piece of bread. On another occasion, when a beggar had come to her home, she served him with meals. (Bazl-ul-Majhood, Vol 5, Pg 247)
These two incidents had transpired at different times and no type of grief will be suffered if people are served differently in separate

sittings. However, some type of agony and grief will be suffered if people are honoured differently in one sitting. Therefore, it will be incorrect to say that it is appropriate to honour different people according to their rank in one gathering.

A: Once a man tried to jump over the shoulder of a person in order to sit in the front of the *majlis* (gathering) of Umar ﷺ. Hadhrat Umar reprimanded him and ordered him to sit at the rear. In the very same gathering, another person had come and sat at the back. On seeing him, Hadhrat Umar ﷺ requested him to come forward and he asked the people to allow him to pass through. Hadhrat Umar ﷺ had honoured two people differently in one gathering.

On another occasion, one of the leaders of the Quraish who had not accepted Islam in the beginning, asked for permission to enter the house of Umar ﷺ, but he did not permit him. A second person came and asked for permission and he was also not granted permission. A third person had come and he was also refused permission. The fourth person to come was a *sahaabi* who had accepted Islam in the very beginning and he was granted permission to enter.
On seeing this behaviour of Umar ﷺ the three said among themselves, "Look at how he treated us and disgraced us."
When they met Umar ﷺ after some time they told him, "You had treated us in such a disgraceful manner. Can the disgrace be distanced from us in any way?"
Umar ﷺ replied, "When Nabi ﷺ invited the people to Islam you had opposed him, tried to obstruct the spreading of Islam and caused untold difficulties to his companions. So how can your rank be equal to that of the one who accepted Islam in its initial stages? If you endeavour in spreading Islam as you had strove in opposing it, perhaps you will then be able to make up for it."

Hadhrat Thanwi رحمة الله عليه honouring people according to their rank

Hadhrat Thanwi رحمة الله عليه was once informed that the daughter of a certain person had come home. Hadhrat sent a message that I will come now. After a little while, someone said that it isn't the daughter of that person, but his wife's former husband's daughter. Hadhrat then sent another message that he will come home after Zuhr *salaah*.

Hadhrat Moulana Ilyaas Sahib رحمة الله عليه honouring people according to their rank

Moulana Ilyaas رحمة الله عليه had come to Saharanpur when Moulana Yusuf was studying. At the time of meals, Hadhrat Shaikh Moulana Zakariyya رحمة الله عليه sat beside Moulana Ilyaas رحمة الله عليه and next to him was Moulana Yusuf رحمة الله عليه. Whilst they were eating, Moulana Ilyaas passed over a piece of meat to Moulana Yusuf رحمة الله عليه.

On seeing this, Hadhrat Shaikh Zakariyya رحمة الله عليه said, "Why don't you give me a piece as well?" Moulana Ilyaas رحمة الله عليه smiled and then said, "The reason is quite obvious." i.e. you are only my nephew and he is my son.

The preference of Abu Talhah ﷛

Once a visitor had come to Nabi ﷺ and he sent someone to enquire from the *ummahaat-ul-mu'mineen* if they had any food. Each one's provisions were depleted and all of them replied that they have nothing besides water.

Nabi ﷺ then addressed the *Sahaabah* and said, "Who will accept this outsider as their guest? May Allah Ta`ala have mercy on him." An *Ansaari sahaabi*, Abu Talhah ﷛ stood up and said, "I will host him." Subsequently, he took the guest home and asked his wife, "Do you have any food? I have brought a guest of Nabi ﷺ." (Until then the laws of *hijaab* were not revealed.)

She replied, "We have food that will suffice our children. Although they have already eaten, but on seeing the guest partaking of it, they will ask for food."
Abu Talhah ؓ said, "Put them off to sleep and we will remain hungry tonight. We will place the meal in front of the guest and pretend as if we are eating i.e. we will move our mouths and hands. Once the guest starts eating, then on the pretext of putting the lamp in order, extinguish it so that he may eat till he is satisfied."
They had done as was planned. The guest then slept whilst both husband and wife remained hungry the entire night.

The next morning when the guest went to Nabi ﷺ, he said, "Allah is extremely pleased with Abu Talhah ؓ and his wife because of last night's incident." The following verse was revealed in connection to them:
وَ يُؤْثِرُوْنَ عَلٰٓى اَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ *(And they give them (the emigrants) preference over themselves even though they are in need.) [59: 9]* (Mishkaat, Vol 2, Pg 580 & Mirqaat, Vol 1, Pg 445/446)

Giving preference to others

A goat head had been given to a needy household. Thinking the next household to be more in need, they sent the goat head over to them. The second family thinking the next household to be in a greater need than them sent the goat head over to that house. They in turn thought in the like manner and sent the goat head to the fourth family. In this way, the goat head rotated amongst seven families until it finally returned to the family to whom it was initially given. (Translation of Hayaat-us-Sahaabah with reference to Kanz-ul-Ummaal Vol 2, Pg 182)

Categories of *ahaadeeth*

Q: Some people say that Ibnu Ziyaad is to be held responsible for the murder of Hadhrat Husain ﵁ and not Yazeed. What is the ruling regarding this?

A: There are many categories of *ahaadeeth*:

Some are used as proof for the elementary articles of faith. These *ahaadeeth* need to be extremely authentic.

Some *ahaadeeth* are used for the *tafseer* of the Qur'aan. This category of *ahaadeeth* is of a lower rank than the first type.

Those *ahaadeeth* that explain *manaaqib* (the virtues of personalities).

Those *ahaadeeth* that are related to history. This is the lowest category.

The matter of Yazeed is connected to this type of *ahaadeeth*.

Establishing the wearing of the *topee* (headgear) by Nabi ﷺ

Q: Hadhrat! Performing *salaah* bareheaded has become in vogue. Did Nabi ﷺ wear a *topee*?

A: Nabi ﷺ used to wear a *topee* with a turban and without a turban. There are several *ahaadeeth* in connection to the *topee* that are recorded in the commentary of Shamaa'il-e-Tirmizi.[10]

The *barkat* (blessings) of Zam Zam water does not terminate by diluting it in other water

Q: It is commonly understood that the *barkat* of Zam Zam remains even if other water is mixed with it and this is further supported by a

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[10] كان رسول الله ﷺ يلبس قلنسوة لها أذان يلبسها في السفر و ربما وضعها بين يديه إذا صلى. لأبي داود و إسناده ضعيف و المصنف

فرق ما بيننا و بين المشركين العمائم على القلانس (جمع الوسائل في شرح الشمائل ، ج ١ ، ص ١٦٦)

(Nabi ﷺ used to wear a *topee* with ears whilst on journey. Many a times he placed it in front of him when performing *salaah*. (Jam`ul Wasaa'il fi Sharh-ish-Shamaa'il, Vol 1, Pg 166)

hadeeth that appears in Nasai Shareef [11] wherein it is mentioned that several people had come to Nabi ﷺ and he granted them the leftover water from his *wudhu*. Nabi ﷺ then mentioned, "When the water decreases, mix it with other water." Is this correct?

A: Yes. Insha-Allah, the *barkat* of Zam Zam will remain, even though other water is mixed with it.

Proof for the *khateeb* (one who delivers the Jumu`ah *khutbah*) answering the second *azaan* and speaking when it is necessary

It appears in the *hadeeth* that Hadhrat Mu`aawiyah ﷻ replied to the second *azaan* of Jumu`ah and said, "Nabi ﷺ also replied to this *azaan*." [12]

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[11] The questioner refers to the following *hadeeth* of Nasai Shareef:

عن طلق بن علي قال خرجنا وفدا إلى النبي ﷺ فبايعناه و صلينا معه و أخبرناه أن بأرضنا بيعة لنا فاستوهبناه من فضل طهوره فدعا بماء فتوضأ و تمضمض ثم صبه في إداوة و أمرنا فقال اخرجوا فاذا أتيتم أرضكم فاكسروا بيعتكم وانضحوا مكانها بهذا الماء. واتخذوها مسجدا قلنا إن البلد بعيد والحر شديد والماء ينشف فقال مدوه من الماء فإنه لا يزيده إلا طيبا الخ (سنن النسائي ، ج ١، ص ١١٤)

(Talq bin Ali ؓ narrates that we had come in a delegation to Nabi ﷺ. We took *bay`at* at his hands (pledged our allegiance) and performed *salaah* with him. We then informed him of a synagogue in our area and requested him to grant us the leftover water from his *wudhu*. So Nabi ﷺ asked for water, made *wudhu* and spat the water that he used to gargle his mouth into a utensil. Nabi ﷺ then instructed us, "When you reach your town demolish the synagogue, sprinkle this water in that area and construct a *musjid* over there." We replied, "Our town is very far away and it is extremely hot. So the water will evaporate." Nabi ﷺ said, "Add more water to it for it will only increase it in purity." (Nasai Shareef, Vol 1, Pg 114)

[12] عن أبي أمامة بن سهل بن حنيف قال سمعت معاوية بن أبي سفيان ؓ و هو جالس على المنبر أذن المؤذن فقال الله أكبر الله أكبر فقال معاوية الله أكبر الله أكبر (إلى قوله) فلما أن قضى التأذين قال يا أيها الناس إني سمعت رسول الله ﷺ على هذا المجلس حين أذن المؤذن يقول ما سمعتم مني مقالتي (البخاري ، ج ١ ، ص ١٢٥)

(Abu Umaamah bin Sahl bin Hunaif said, "Mu`aawiyah bin Abi Sufyan ؓ was sitting on the *mimbar* and the *mu'azzin* called out the *azaan*. When the *mu'azzin* said *allahu akbar allahu akbar,* Mu`aawiyah repeated *allahu akbar allahu akbar*. After the *azaan* was complete he addressed the congregation and said, 'O people! I

The congregation should not reply to this *azaan* because Nabi ﷺ said, "When the *imaam* comes out for the Jumu`ah *khutbah*, no *salaah* will be performed nor will there be any talking." (Fath-ul-Qadeer, Vol 2, Pg 37 with reference to Mu'atta Imaam Maalik)
However, it is not forbidden for the *imaam* to reply to the *salaam* of anyone. It is also narrated that Umar رضي الله عنه had reprimanded Uthman رضي الله عنه for coming late whilst the *khutbah* was in progress. From here we understand, that if there is a need for the *imaam* to speak, then he is permitted to speak during the *khutbah*, but the congregation does not have permission to speak. (Al-Bahr-ur-Raa'iq, Vol 2, Pg 155)

A decision cannot be taken due to the of lack of evidence

Allamah Ibnu Qayyim has written in his *kitaab*, *At-Tareeqat-ul-Hikmiyyah-fis-Siyaasat-ish-Shar`iyyah* that a decision can be taken with just one reliable witness. He has cited an incident supported by Nabi ﷺ.
Once Nabi ﷺ had purchased a horse from someone and the seller had accompanied him to collect the money holding the reins of the animal. Whilst passing through the marketplace someone offered to purchase the horse for a higher price. Thinking that he will get a better price for the horse, he shouted for Nabi ﷺ and said, "O Rasulullah ﷺ, are you still interested in buying this horse from me?" Nabi ﷺ said, "I have already purchased it from you." The owner replied, "Provide evidence for it."
Nobody was present at the time of the sale. Hadhrat Khuzaimah رضي الله عنه said, "I would stand as a witness that you had purchased the horse."
Nabi ﷺ asked him, "How can you stand as a witness whereas you were not present." He replied, "O Rasulullah ﷺ! We believe in the information you relate to us from the skies. Then will you ever speak

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heard Nabi ﷺ saying on this very *mimbar* what you have just heard me saying.'") (Bukhaari Shareef, vol 1, pg 125)

a lie (May Allah forbid) about a worldly matter? We will not believe this person."

On hearing this, Nabi ﷺ said, "Khuzaimah's testimony alone is sufficient for evidence."

Allamah Ibnu Qayyim رحمة الله عليه was a Hambali and this *hadeeth* is recorded in the Sunan of Imaam Abu Dawood رحمة الله عليه who was also a Hambali on page 508.

Our answer to this is that we should first inspect all the relevant *ahaadeeth*. It appears further in the same *hadeeth* that Nabi ﷺ did not take the horse. So the first question is that where did the decision take place? Secondly, Nabi ﷺ was the claimant and Hadhrat Khuzaimah was the witness. Who was the *qaadhi* (judge)? There was no judge. Therefore, no decision was taken. Hence, how can one use this *hadeeth* as the basis of justification? Thus far, this explanation is only the answer to the claim made by Allamah Ibnu Qayyim.

Our proof is the incident of Ali رضي الله عنه. Once, a Jew had taken the armour of Ali رضي الله عنه. Hadhrat Ali رضي الله عنه presented the claim to Qaadhi Shuraih and brought Hasan رضي الله عنه and his freed slave Qambar as his witness. Qaadhi Shuraih requested that he brings another witness. So Ali رضي الله عنه asked him, "Which witness should be replaced?"

He replied that Hasan رضي الله عنه should be replaced. Hadhrat Ali رضي الله عنه objected to this and said, "It appears in the *hadeeth*: الحسن و الحسين سيدا شباب أهل الجنة (Hasan and Husain are the leaders of the youth in *Jannah*.) Do you have a doubt in their honesty?"

He replied, "No. The reason is that the son's testimony in favour of the father is not acceptable."

On hearing this, the Jew said, "This armour does belong to Ali رضي الله عنه. According to Islamic law, this type of witness was rejected despite the *ameer-ul-mu'mineen* being the claimant and the *qaadhi* being appointed by him. Furthermore, it is a unanimous fact that the witnesses are honest. Through this, the truth of Islam has now settled deep in my heart and I am now accepting Islam."

Thereafter, Hadhrat Ali ﷺ made over the armour to him. (He also gave him a horse.) Due to this, he became the *khaadim* (assistant) of Ali ﷺ for the rest of his life until he was martyred in the battle of Siffeen.

It is established through this incident that one witness is insufficient to take a decision. If not, then Qaadhi Shuraih would have decided in favour of Ali ﷺ and Ali ﷺ would have also claimed that one witness was sufficient to pass a judgement.

This point is not found in the *hadeeth*

Q: It appears in the *hadeeth*: إذا كبر الإمام فكبروا (When the *imaam* says *allahu akbar* then say *allahu akbar*.) From this we understand that the *muqtadee* (follower) can continue reading the *tasbeeh* even after the *imaam* says *allahu akbar*. However, I have read that according to Imaam Abu Hanifah رحمة الله عليه the *muqtadee* cannot read the *tasbeeh* once the *imaam* says the *alif* of *allahu akbar*.

A: This point cannot be deduced from the wording of the *hadeeth*: When the *imaam* says *allahu akbar* the *muqtadee* should also say *allahu akbar*. There is no basis to wait for the *imaam* to say the *alif*, or the *kaaf* or the *`ain*. This is a sickness amongst people.

The *hadeeth* in which: إذا كبر الإمام فكبروا (When the *imaam* says *allahu akbar* then say *allahu akbar*) appears, then in the very same *hadeeth* the following words also appear: إذا قرأ فأنصتوا (When the *imaam* reads then remain silent.) This narration is recorded in Saheeh Muslim, but it is very difficult to locate it.

After narrating this *hadeeth*, Imaam Muslim was asked whether إذا قرأ فأنصتوا is authentic or not. Imaam Muslim رحمة الله عليه replied, "It is authentic according to me."

The student then asked him, "Then why have you not recorded it in your book Saheeh Muslim?"

Imaam Muslim replied, "I have not laid down the condition of recording all those *ahaadeeth* that are authentic according to me. I have only made the condition of narrating those *ahaadeeth* on whose authenticity there is consensus." [13]

There is no collective time or unidentified time between Zuhr and `Asr

Someone was conducting a *hadeeth* lesson in Hijaaz and he began explaining the times of *salaah*. He said,

Lecturer: The correct explanation is that the time for Zuhr terminates at *mithl-e-awwal* (when the shadow of an object reaches its actual length) and the time for `Asr commences at *mithlain* (when the shadow of an object reaches double its length). The time between the both is unidentified.

Hanafi aalim: It appears in the *hadeeth*: وقت الظهر ما لم يحضر العصر (the time of Zuhr remains till the time of `Asr sets in.) (Nasai, Vol 1, Pg 91) The word *maa* that appears in this *hadeeth* shows that the time of Zuhr extends till the time of `Asr. This means that the word *maa* comes for *ittisaal* (joining two entities). Therefore, to say that the time between *mithl-e-awwal* and *mithlain* is unidentified will be contrary to *ittisaal,* which will result in contradicting the *hadeeth*.

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[13] فقال مسلم أ تريد أحفظ من سليمان فقال له أبو بكر فحديث أبي هريرة فقال هو صحيح يعني و إذا قرأ فأنصتوا فقال هو عندي صحيح فقال لِمَ لَمْ تضعه ههنا قال ليس كل شيء عندي صحيح وضعته ههنا إنما وضعت ههنا ما أجمعوا عليه (مسلم ، ج ١ ، ص ١٧٤)

Imaam Muslim said, "Do you want someone more reliable than Sulaiman? Abu Bakr replied, "Then it means that the *hadeeth* of Abu Hurairah ﷺ: *When the imaam reads remain silent* is authentic." Imaam Muslim said, "It is authentic according to me."

Abu Bakr then asked him, "Then why did you not record it in your book?" Imaam Muslim replied, "I did not record everything that is authentic according to me. Rather, I only recorded those *ahaadeeth* which the *muhadditheen* have agreed to their authenticity." (Saheeh Muslim, Vol 1, Pg 174)

This *aalim* then pondered for a few moments over what was said. He then retracted from his first explanation and said,
Lecturer: The correct explanation is that the time for Zuhr terminates at *mithl-e-awwal* and the time for `Asr commences after *mithlain*. The time between the both is a collective time for both Zuhr and `Asr.

Hanafi *aalim*: The verse of the Qur'aan says: إِنَّ الصَّلٰوةَ كَانَتْ عَلَى الْمُؤْمِنِيْنَ كِتٰبًا مَّوْقُوْتًا *(Verily salaah has been enjoined on the believers at fixed times.) [4: 103]*. Hence, saying that there is a collective time for two *salaahs* contradicts the aspect of there being a fixed time for each *salaah*.

The other *aalim* began to narrate irrelevant *ahaadeeth* in substantiation of what he said.

Hanafi *aalim*: Your knowledge is surging like the plentiful waves of an ocean, but it fails to come anywhere close to answering my question.

Practising on the *ahaadeeth* without the supervision of a teacher

If someone feels that he is capable of practising the Qur'aan and *ahaadeeth* without an *ustaad* after having studied a little Arabic or after residing for a while in an Arab country and learning elementary Arabic, or due to him having a very good ability of understanding and reasoning, then he has fallen into deception. This is irrational and foolish. It is imperative to study under the guidance of an *ustaad*. There are so many *ahaadeeth* that cannot be understood without an *ustaad*.

For example, it appears in one *hadeeth* that Nabi ﷺ said, "An excellent person is he who does not possess a flourishing business, unknown to others and engages in `*ibaadat* (worship) in seclusion

and in the open." Thereafter the narrator said, "Then Nabi ﷺ tested the quality of the coin."
One will be unable to understand the meaning of testing the quality of the coin without professional guidance. The *ustaad* will explain that in the ancient times people used to place the coin between the thumb and middle finger and click their fingers causing the coin to give off a sound, through which the quality of the coin would be understood. In the similar manner, Nabi ﷺ clicked his fingers, indicating to the speedy departure of this person from the world. Only a few will cry over him and he has a very small estate. (Mishkaat, Vol 2, Pg 442)

Similarly, in the past there was no tradition of placing *nuqtas* (dots for the alphabets). The names of several narrators are such that when written without dots they appear identical. For example, one narrator's name is حَبَّاط – *Habbaat.* A second narrator's name is خَيَّاط – *Khayyaat* and a third narrator's name is حَنَّاط – *Hannaat.*
When these names are written without dots, they all appear identical. How will one be able to differentiate between them without the guidance of an *ustaad*? There are some names that will be confusing even if dots are placed. One narrator's name is أسيد - *Aseed.* A second narrator's name is أسيد - *Usaid* and a third narrator's name is أسيد - *Usayyad.* The names seem alike despite the dots being placed and only through the *ustaad,* will one be able to identify the name.

The status of Muhaddith Ibnu Lahee`ah

Amongst the narrators of Tirmizi is Muhaddith Ibnu Lahee`ah. The *muhadditheen* have regarded him as a weak narrator, because his *ustaad* had made over to him his manuscript from which he used to narrate *ahaadeeth*. This is known as *munaawalah* in the terminology of the *muhadditheen*.
Once he read the *hadeeth*: احتجم رسول الله صلى الله عليه و سلم في المسجد (Nabi ﷺ had got himself cupped in the *musjid*.)

Someone asked him, “Does *musjid* refer to the place of *salaah* in his house?” He replied, “No. It refers to Musjid-un-Nabawi.”
Objections were made that cupping causes the blood to flow and it is incorrect to extract flowing blood in the *musjid*.
Actually, the word was احتجر - *ihtajara* and not احتجم - *ihtajama*. The meaning of it is to erect straw mats to form an enclosure. The letter *raa* seemed to be a *meem* and therefore *ihtajara* was read as *ihtajama.* The reason of the problem was that he had not heard this word from the *ustaad*.

The explanation of: الدين النصيحة *‘deen* is *naseehah’*

Q: What does the word *naseehah* mean in the *hadeeth*: الدين النصيحة (*deen* is *naseehah*)? (Tirmizi, Vol 2, Pg 14 / Bukhaari, Vol 1, Pg 13)
A: *Naseehah* refers to the sewing of a tattered piece of cloth. That is why a tailor is also called *naasih* and *nassaah.* In the *hadeeth,* it means to wish good for others. والحاصل أنّها إرادة الخير للمنصوح له
An important factor of *deen* is to wish good for Allah, His *kitaab* (the Qur’aan), Rasulullah ﷺ, the Muslim leaders and the rest of the Muslims.
The meaning of wishing good for Allah is that one should have correct beliefs regarding Allah and all His attributes and to be sincere in His worship.
The meaning of wishing good for the Qur’aan is that one should believe in it and practise its commands.
Wishing good for Rasulullah ﷺ means that one should believe in all that he has brought and obey him.
As for the Muslim leaders, the meaning of wishing good for them is that one should obey them with regards to the truth.
In the case of the rest of the Muslims, wishing good for them means, that one should guide them towards those things that will benefit their *deeni* and worldly objectives, and not to harm them in any way whatsoever. (Mirqaat, Vol 9, Pg 224)

Keep your heart clean from malice

It appears in a *hadeeth* narrated by Anas ﷺ: يا بني إن قدرت أن تصبح و تمسي و ليس في قلبك غش لأحد فافعل (O my son! If it is possible for you to spend the day and night without harbouring any ill feelings for others then do so.) (Tirmizi, Vol 2, Pg 96)
This means that one should not have any type of ill feelings for others and his heart should be open to all.

The wisdom of the prohibition of leaving or entering a plagued area

Q: What is the wisdom in the *hadeeth* prohibiting us from leaving and entering an area affected by a plague?
A: It is mentioned in the *hadeeth* that when one hears of an area being affected by a plague, then one should not go to that area, nor should one leave that area if he is already residing there out of the fear of the plague. (Bukhaari Shareef, Vol 2, Pg 853) There is no harm if one leaves that area due to some other need. (Mirqaat, Vol 3, Pg 360/ Bazl-ul-Majhood, Vol 4, Pg 180)
The wisdom for Nabi ﷺ prohibiting us from going to such an area or leaving it is that if someone did enter and fell ill by the will of Allah, then others would say that he was affected by the people and had he not come, he would not have fallen sick.
Similarly, if someone had to leave that area and by the will of Allah he was saved, then people would say that he was saved because he had moved out of that area and had he remained there, he would have been affected.
Likewise, if one had to leave the plagued area and settle elsewhere and by the will of Allah Ta`ala, the plague affected someone in that area, then people would begin to say that the person had carried the disease with him and spread it to others. Had he not come, this person would not have fallen ill.
In reality, going to that area or leaving that area was not the cause of being affected or being saved. Allah is the one who causes sickness

and cure. The gist is that the prohibition is to save the beliefs of others from being ruined.

Living with a leper

Q: Is there anything wrong in associating with a leper?

A: One who believes that his associating with a leper would cause him to be affected by his disease should distance himself from the leper. If he does not have this feeling, then there is absolutely no harm in associating with him. It is established that Nabi ﷺ partook of meals with a leper. (Tirmizi, Vol 2, Pg 4/ Jam`ul Fawaa'id, Vol 2, Pg 294) It is also established that once a leper had requested to take *bay`at* at the hands of Nabi ﷺ. Nabi ﷺ sent him a message saying that return, for we have accepted your *bay`at*. (Jam`ul Fawaa'id, Vol 2, Pg 136/ Nasai Shareef, Vol 2, Pg 183)

Hunting causes negligence

It appears in the *hadeeth*: من اتبع الصيد غفل (One pursuing game becomes negligent.) This means that one cannot resist the temptation of tracking it down resulting in him becoming negligent about his *salaah* etc. (Bazl-ul-Majhood, Vol 4, Pg 94)

The meaning of: *do not make your houses into graveyards*

One popular explanation of the *hadeeth*: لا تجعلوا بيوتكم مقابر (Do not make your houses into graveyards.) (Muslim Shareef, Vol 1, Pg 265) is that one should make it a habit of performing *nafl salaah* at home.

Another explanation is that one should feed the guests that come home. Guests should not leave one's home without partaking of anything in the manner that one returns from the graveyard. One should at least offer them something to eat or drink.

The `*aqeeqah* of Rasulullah ﷺ

This servant (the compiler) had once asked, "It appears in the *kitaab Ma La Budda Minhu* (pg 171) that Nabi ﷺ had performed his `*aqeeqah* after *nubuwwat*. Where does this *hadeeth* appear?"

Hadhrat replied, "It is recorded in Allamah Suyooti's رحمة الله عليه *kitaab*, Al-Khasaais-ul-Kubra. There are two opinions regarding the `*aqeeqah* of Nabi ﷺ. One is according to that which is written in *Ma La Budda Minhu.* The second is that Nabi's ﷺ grandfather carried out his `*aqeeqah* seven days after he was born.

Placing the hand on the forehead whilst reading a *du`aa* after *salaah*

Q: Is the placing of the hand on the forehead after *salaah* and reading a *du`aa* established in the *hadeeth*?

A: It is established.

Hafiz Ibnus Sunni a student of Imaam Nasai رحمة الله عليه has recorded a *marfoo` hadeeth* (narrated directly from Nabi ﷺ) in his *kitaab*, *`Amal-ul-Yowmi-wal-Laylah.*

The *hadeeth* explains that after *salaah* Nabi ﷺ used to place his right hand on the front portion of his head and read the following *du`aa*: اللّهمّ أذهب عني الحزن (O Allah! Distance from me all grief and sorrow.)

Allamah Jazari has recorded the entire *du`aa* in Al-Hisn-ul-Haseen, Pg 107 on the authority of Abu Ya`la and Ibnus Sunni as follows: بسم الله الذي لا إله إلا هو الرحمن الرحيم اللّهمّ أذهب عني الهمّ و الحزن (In the name of Allah the being besides whom there is no deity, the Most Compassionate Most Merciful. O Allah! Distance from me all grief and sorrow.)

What is the *sunnat* trouser?

Q: What is the *sunnat* trouser? Is it the wide trouser or the Aligarh styled trouser or a *shar`ee* trouser?

A: Nabi ﷺ had purchased a trouser and liked it because it conceals the private areas better. According to some narrations, Nabiﷺ even wore a trouser. (Khasaa'il-e-Nabawi, Pg 70) However, the type of

trouser is unknown, how was the cut and how was it sown? Nevertheless, to adopt the attire of the pious of one's area would be the closest to the *sunnat*. Whatever type of trousers they wear, one should wear the same as long as it does not contradict the *shari`ah* i.e. it should not be the trend of the sinners and *kuffaar*.

Hadhrat Hanzhalah ﵁ fearing *nifaaq* (hypocrisy)

It was the habit of Nabi ﷺ to enquire about those who were absent from the *musjid*. Once, Hadhrat Hanzhalah ﵁ did not come for *salaah* and Nabi ﷺ enquired regarding him. Abu Bakr ﵁ then went to his house for an enquiry.

On enquiry from his household, they informed him that he was seated in the corner crying away. Abu Bakr ﵁ went up to him and asked him the reason for him crying. He replied, "Hanzhalah has turned a *munaafiq* (hypocrite)."

Abu Bakr ﵁ asked him the reason for saying this. He said, "When we are seated with Nabi ﷺ then it is as if we are seeing *Jannah* and *Jahannum*, but no sooner do I come back home and get involved with my family, these feelings no more remain."

On hearing this, Abu Bakr ﵁ said, "If this is *nifaaq* (hypocrisy) then I am a *munaafiq* as well because this is also my condition."

Thereafter both of them came to the company of Nabi ﷺ and explained the entire discussion. Nabi ﷺ said, "If the condition you experience when seated by me continuously remains, then the angels would greet you in your beds and on the road. (Mishkaat with reference to Muslim, Vol 1, Pg 197)

NOTE: This *Hadeeth* will be a means of consolation for those *saalikeen* who do not find the yearning and enthusiasm to carry out *`ibaadat* as they do when in the company of their *mashaayikh*.

Speaking of worldly matters in the *musjid*

This servant (compiler) asked, "Is there any *Hadeeth* which states that four angels draw a shroud of mercy above the one who has

performed *wudhu*. When he speaks of worldly matters, one angel leaves him. The second time he speaks of worldly matters the second angel leaves him and in this manner all four leave him?"
Hadhrat replied, "There is no *Hadeeth* of this nature, but there is a *Hadeeth* which states that when a person sits in the *musjid* in wait of *salaah* after performing *wudhu*, four angels draw a shroud of mercy above him. Thereafter, when he speaks of some worldly matter one angel leaves him. The second time he speaks another angel leaves. The third time he speaks the third angel leaves, and when he speaks for the fourth time the fourth angel leaves him. As each angel leaves him, each one curses him. This *Hadeeth* can be found in a specific *kitaab* known as *Ihyaa-ul-Uloom* or *Al-Madaakhil.*

The guarantee for *Jannah*

Nabi ﷺ has mentioned, "Whoever guarantees me two things I will guarantee him *Jannah*. One is guarding the piece of flesh between the jaws i.e. the tongue. The second is guarding the piece of flesh between the thighs i.e. the private organs." (Bukhaari Shareef, Vol 2, Pg 958)

(This means that one should use these organs in those avenues which the *shari`ah* has permitted. One should not use them in impermissible avenues.)

The anger of Allah Ta`ala at the praising of a sinner

It appears in the *Hadeeth*: إذا مدح الفاسق غضب الرب و اهتز له العرش (When a sinner is praised, Allah Ta`ala becomes angry and his throne shudders.) (Abu Ya`la / Ibnu `Adiy / Al-Mughni `ala Ihyaa-il-Uloom, Vol 3, Pg 160)

The first moon

The *Hadeeth* has mentioned that from among the signs of *Qiyaamah* is that if perchance the first moon seems a little bigger than normal;

people will say that it is the first or second moon implying that the moon was not sighted on the night it had appeared. (Akhtari Bahishti Zewar, part 3, Pg 6)

Benefactor of people

It appears in the *Hadeeth*: خير الناس أنفعهم للناس (The best person is he who benefits others the most.) The level of being the best person differs according to how much one benefits others. (Jami`us-Sagheer lis Suyooti, Vol 2, Pg 9/ Kunooz-ul-Haqaa'iq lil Manawi `alal Jami`is-Sagheer, Vol 1, Pg 125)

Hadeeth-e-Musalsal bil Awwaliyyah

Among the circles of the *muhadditheen,* there is a *Hadeeth* that is known as *Hadeeth-e-Musalsal bil Awwaliyyah*. This *Hadeeth* is the first *Hadeeth* that the student hears from his *ustaad*. In the like manner, this was the first *Hadeeth* that the *ustaad* had heard from his *ustaad* and so forth and so on till it reaches Nabi ﷺ.

The first *Hadeeth* that I heard from my *ustaad* was: الراحمون يرحمهم الرحمن تبارك و تعالى ارحموا من في الأرض يرحمكم من في السماء (Allah Ta`ala showers His mercy on those who are merciful. Therefore, show mercy to those on earth and the one in the skies will show mercy towards you.) (Abu Dawood / Tirmizi / Mishkaat, Vol 2, Pg 423)

The forgiveness of an immoral woman

An immoral woman of the Bani Israeel had seen a dog panting due to thirst and on the verge of death. She felt pity for the dog and removed her *mozah* (leather socks). She tied it to her scarf and lowered it into a well to draw out water. After drawing out the water, she gave it to the dog to drink. On account of this act, Allah Ta`ala had forgiven her. (Bukhaari Shareef, Vol 1, Pg 467)

A similar *Hadeeth* appears in Bukhaari (Vol 1, Pg 318) regarding a man. It is also mentioned that this dog began licking the moist sand

and this man was thirsty himself. At the end of the *Hadeeth,* it appears that the *Sahaabah* ﷺ had asked Rasulullah ﷺ, "Will we also be rewarded for showing mercy to the animals?"
Nabi ﷺ replied, "Yes. One will be rewarded for showing affection to any living creature."
From both these *ahaadeeth* we learn that whoever wishes that Allah should show mercy to him, he should in turn show affection to all the creation of Allah, even to animals.

Using a *ghareeb Hadeeth* as a basis of deduction

Imaam Bukhaari رحمة الله عليه had taken the responsibility of ensuring that there are two or more narrators in every level of the chains of narrators for all the *ahaadeeth* of Bukhaari Shareef. However, in the first and last *Hadeeth* of Bukhaari there is just one *sahaabi* narrating them in the level of the *Sahaabah*.
The first *Hadeeth*: إنما الأعمال بالنيات (Actions are judged by their intentions) is only narrated by Umar ﷺ and the last *Hadeeth*: كلمتان حبيبتان إلى الرحمن (Two words are beloved to Allah) is only narrated by Abu Hurairah ﷺ. In this way the first and last *Hadeeth* of Bukhaari Shareef are *ghareeb* which Imaam Bukhaari cites as proof.

From this we learn that it was correct for the author of Hidaayah to cite *ghareeb ahaadeeth* as proof. Thus, when any of the *muhashsheen* (annotators) or commentators of Hidaayah write: قلت غريب (This *hadeeth* is *ghareeb* according to me), it does not imply that it is incorrect to cite *ghareeb ahaadeeth* as proof, since an *imaam* of such a high calibre like Imaam Bukhaari cited such *ahaadeeth* as proof.

Narrating *ahaadeeth* from *jinnaat*

Ahaadeeth cannot be narrated from *jinnaat* لعدم حصول الثقة بعدالتهم (because of it being impossible to ascertain their reliability).

However, they may narrate on the authority of humans. (Al-Ashbah wan-Nazaa'ir, pg 329)

Tirmizi and Nasai narrating from Imaam Abu Hanifah رحمة الله عليه

In *Taqreeb-ut-Tahzeeb*, under the discussion of Imaam Abu Hanifah, it is mentioned that Imaam Tirmizi and Nasai have narrated from Imaam Abu Hanifah. However, in Nasai only the name Nu`maan appears (chapter on bathing after *haidh* (ceremonial impurity), vol 1, pg 43). In Kitaab-ul-`Ilal of Imaam Tirmizi the name Abu Hanifah appears but only in the Egyptian copies. It does not appear in the Indian scripts. Tahaawi and Mu'atta Imaam Muhammad have a few narrations on the authority of Imaam Abu Hanifah. In the kitaab Al-Iqnaa`, there are seventy narrations from Imaam Abu Hanifah. In fact, all the *ahaadeeth* that are recorded in *Uqood-ul-Jawaahir-il-Muneefah fi Adillat-il-Imaam Abi Hanifah* are narrated by Imaam Abu Hanifah رحمة الله عليه.

Imaam Bukhaari narrating from Imaam Tirmizi

Imaam Tirmizi was the student of Imaam Bukhaari, yet Imaam Bukhaari has narrated two *ahaadeeth* from him. These two narrations are not recorded in Bukhaari Shareef, but Imaam Tirmizi has recorded both in Tirmizi Shareef. The first appears in Bab-u-Manaaqibi Ali (vol 2, pg 214) and the second appears in Kitaab-ut-Tafseer (vol 2, pg 166). After the first *Hadeeth*, Imaam Tirmizi has written:

و قد سمع محمد بن إسماعيل عني هذا الحديث (Muhammad bin Isma`eel heard this *Hadeeth* from me.) After the second *Hadeeth*, he has written: سمع مني محمد بن إسماعيل هذا الحديث (Muhammad bin Isma`eel heard this *Hadeeth* from me.)

Nabi's ﷺ ancestors were not *mushrikeen* (polytheists)

Rasulullah's ﷺ forefathers until Hadhrat Aadam عليه السلام were pure from *shirk* (polytheism). This narration is recorded in Tafseer-e-Mazhari, but its status is unknown.

An objection arises against this *Hadeeth*, that from amongst the forefathers of Nabi ﷺ was the father of Ebrahim عليه السلام regarding whom the Qur'aan explicitly mentions of him being a *mushrik* in the following verse: وَ اِذْ قَالَ اِبْرٰهِيْمُ لِاَبِيْهِ اٰزَرَ اَتَتَّخِذُ اَصْنَامًا اٰلِهَةً *(Behold, Ebrahim عليه السلام said to his father Aazar, "Are you taking the idols as your gods?")[6: 74]*. Hence, how can this narration be correct?
The answer to this objection is that Aazar was the paternal uncle of Ebrahim عليه السلام and because he had brought him up, the Qur'aan metaphorically refers to him as the father of Ebrahim عليه السلام.[14] In society, the uncle is given the status of the father. It appears in a *Hadeeth*: فإنما عم الرجل صنو أبيه (The paternal uncle has the rank of one's father.) (Mishkaat, vol 2, pg 570)

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[14] A similar discussion appears in Rooh-ul-Ma`aani, Vol 7, Pg 194. The author writes:

و الذي عول عليه الجم الغفير من أهل السنة أن آزر لم يكن والد إبراهيم و ادعوا أنه ليس في أباء النبي ﷺ كافرا أصلا لقوله عليه الصلاة والسلام : لم أزل أنقل من أصلاب الطاهرين إلى أرحام الطاهرات و المشركون نجس (و بعد سطرين) و أكثر هؤلاء على أن آزر اسم لعم إبراهيم عليه السلام و جاء إطلاق الأب على العم

A considerable amount of the *ulama* of the Ahl-us-Sunnah wal Jama`ah are of the opinion that Aazar was not the father of Ebrahim عليه السلام. They claim that there was no *kaafir* (disbeliever) among the forefathers of Nabi ﷺ because it appears in the *hadeeth*: "I was transferred from the spines of righteous men to the wombs of pure women and *mushrikeen* (polytheists) are impure."
Majority of these *ulama* are of the opinion that Aazar was the paternal uncle of Ebrahim عليه السلام and he was referred to as the father of Ebrahim عليه السلام.

Performing *salaah* and speaking at the time of the *Jumu`ah khutbah*

In Fath-ul-Baari, a *hadeeth* is narrated from Imaam Zuhri which forms the heading of a discussion in Ad-Durr-ul-Mukhtaar: إذا خرج الإمام فلا صلاة و لا كلام (There should be no *salaah* or speaking when the *imaam* comes out for the *Jumu`ah khutbah*.) We learn from the *hadeeth* that both worldly and religious talks are prohibited at this time because the word *kalaam* (talk) is general. However, according to Moulana Abdul Hayy Lucknowi the prohibition on talking only refers to worldly talk and not religious talk.

Performing *salaah* without a *topee*

In reply to someone's question Hadhrat said, "It is established that Nabi ﷺ occasionally performed *salaah* without a *topee* as is the case in the following *Hadeeth*:

عن عمرو بن أبي سلمة ﷺ قال رأيت رسول الله ﷺ يصلي في ثوب واحد

(`Amr bin Abi Salimah ﷺ said, "I saw Rasulullah ﷺ performing *salaah* in a single cloth.") (Mishkaat, vol 1, pg 72)

Once Nabi ﷺ was asked as to whether *salaah* is correct if performed when wearing just one piece of cloth. Nabi ﷺ replied: أو لكلكم ثوبان (Does each one of you afford two pieces of cloth?) (Abu Dawood/ Nasai, vol 1, pg 124)

This means, that *salaah* could be performed in just one piece of cloth. The manner in which the *Sahaabah* ﷺ used to perform *salaah* in one cloth was that they used to tie the cloth around their necks instead of tying it around their waists like a *lungi*. In this way, the cloth covered the entire body.

Hadhrat `Amr bin Salimah said, "When I was a young lad of seven or eight, I used to stand on the side of the road leading to Madinah Munawwarah. I used to ask those coming from Nabi ﷺ as to what they had learnt. They used to say that they had learnt certain *aayaat*

(verses) of the Qur'aan. I used to then listen to those *aayaat* from them and memorise them. In this way, I memorised a considerable amount of the Qur'aan. When the elders of my people had accepted Islam and were taught the manner of performing *salaah*, Nabi ﷺ told them, 'The person who knows the greatest amount of the Qur'aan should lead you in *salaah*.' They began searching for the one who knew the greatest amount of the Qur'aan and because I knew the most amount of the Qur'aan, I was appointed as their *imaam*. [15] I used to lead them in *salaah* whilst I only had one piece of cloth to cover my body. When I used to go into *sajdah*, my posterior used to become exposed. When one of the women had seen this, she said, 'Cover the posterior of your *imaam*.' Thereafter, my people bought me a *kurta* due to which I experienced such happiness that I had never experienced after accepting Islam." (Jam`ul-Fawaa'id, vol 1, pg 90)

Nabi ﷺ not consuming tea, hot milk, *daal* (pulse) and rice

Q: Is the drinking of tea established from Nabi ﷺ, as there was no custom of drinking tea at that time?

A: Leave alone tea, it is not even established that Nabi ﷺ drank hot milk added with sugar. Instead, it is mentioned of Nabi ﷺ drinking plain fresh milk and sprinkling droplets of water on it to cool it. It is

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[15] One should not incorrectly interpret this *Hadeeth* to mean that it is correct to appoint an immature boy as an *imaam* for adults, because his people had used their discretion and appointed him without Nabi ﷺ knowing of it. Abu Bakr ؓ and Umar ؓ have both stated that an immature boy cannot be the *imaam* of adults. Ibnu Abbas has stated: لا يؤم الغلام حتى يحتلم (A youngster can only be an *imaam* once he matures.) Ibnu Mas`ood has stated: لا يؤم الغلام الذي لا تجب عليه الحدود (A lad on whom legal punishment cannot be meted out, should not be made an *imaam*.) Athram has recorded these statements in his *sunan*. This is also the demands of the *Hadeeth*: الإمام ضامن (The *imaam* is responsible for those behind him.)

Therefore, all the *imaams* besides Imaam Shaafi`ee do not allow the *imaamat* of an immature boy. (Bazl-ul-Majhood, vol 1, pg 327)

not even established of Nabi ﷺ eating *daal* and rice. At that time their meals were restricted to just *khajjoor* (dates) and water. (Ihyaa-ul-Uloom, vol 2, pg 371) The *khajjoor* used to be eaten first and then water drunk over it.

The word أو having the meaning of بل (instead) in the *Hadeeth*: كن في الدنيا

In the *Hadeeth*: كن في الدنيا كأنك غريب أو عابر سبيل (Bukhaari, Vol 2, Pg 949) the word أو has the meaning of بل. The *Hadeeth* will thus mean: Live in the *dunya* as if you are a traveller, instead as if you are a passerby. A poet says in Urdu:

مسافر ہم دنیا رہ گزر ہے

عدم اپنا پرانا مستقر ہے

We are travellers and the dunya (world) is the pathway, the hereafter is our original abode.

Eating together is a means of *barkat* (blessings)

The *Sahaabah* ﷺ had complained to Nabi ﷺ, "We eat but do not seem to be getting satiated."

Nabi ﷺ asked them, "Do you all eat individually?" They replied in the affirmative. Nabi ﷺ then said, "Eat together in a group and read *bismillah*. In it lies *barkat*." (Abu Dawood/Jam`ul-Fawaa'id, vol 1, pg 292)

Further, Allah Ta`ala loves that meal from which many people partake of. (`Awaarif-ul-Ma`aarif, pg 176)

Rectifying the *Umm-us-Saheehain*

Hadhrat Shah Waliyyullah Sahib رحمة الله عليه has mentioned that Mu'atta Imaam Maalik is *Umm-us-Saheehain* (the mother of Saheeh Bukhaari and Muslim). Saheehain, Bukhaari and Muslim are more authentic as far as the chains of narrators are concerned.

Hadhrat then said that Imaam Muhammad رحمة الله عليه has verified the entire issue.
There are three aspects in this.
Firstly, Imaam Muhammad has brought all the *ahaadeeth* that substantiate the *mazhab* of Imaam Abu Hanifah in his Mu'atta together with those *ahaadeeth* that answer the opposing *ahaadeeth* presented by Imaam Maalik in his Mu'atta. In this way, no *Hadeeth* that contradicts the *Hanafi mazhab* in Mu'atta Imaam Maalik has remained unanswered.

Secondly, Imaam Maalik has brought the statements of the *Sahaabah*. Imaam Muhammad has also brought those statements of the *Sahaabah* that prove the *mazhab* of Imaam Abu Hanifah in his Kitaab-ul-Aathaar. He has also presented statements of the *Sahaabah* in opposition to those statements that Imaam Maalik has presented in contradiction to the *mazhab* of Imaam Abu Hanifah. In this way, every contradictory *athar* (statement of a *sahaabi*) in Mu'atta Imaam Maalik has been answered by Imaam Muhammad in Kitaab-ul-Aathaar.

Thirdly, Imaam Maalik has brought the practices of the people of Madinah in substantiation of his *mazhab*. The practices of the people of Madinah that conform to the *mazhab* of Imaam Abu Hanifah have been mentioned by Imaam Muhammad in Kitaab-ul-Hujjah. As for those that contradict the *mazhab* of Imaam Abu Hanifah, then Imaam Muhammad has brought the practices of others in substantiation of the *mazhab* of Imaam Abu Hanifah. In this way, no practice of the people of Madinah that contradicts the mazhab of Imaam Abu Hanifah has been left unanswered by Imaam Muhammad in Kitaab-ul-Hujjah.

The basis of: الصلاة معراج المؤمن (*salaah* is the *mi`raaj* of a *mu'min*)

I asked Moulana Madani رحمة الله عليه that الصلاة معراج المؤمن (*salaah* is the *mi`raaj* of a *mu'min*) appears in many of your correspondence but you have not written its source. In which *kitaab* of *Hadeeth* does it appear?
Moulana replied, "There is no consensus of it being a fabricated narration."

I said, "I did not even come across there being a difference of opinion regarding it. I meant that I had not seen this *Hadeeth* in any *kitaab*."

Once, Moulana Abdurrahman Kemilpuri wrote to me asking me the source of: الصلاة معراج المؤمن. In the presence of Moulana Ilyaas رحمة الله عليه I asked Hadhrat Shaikh Zakariyya رحمة الله عليه regarding this *hadeeth*. Hadhrat Shaikh replied that if it cannot be located in these certain two *kitaabs* then consider it as proven. On hearing this, Moulana Ilyaas رحمة الله عليه said, "Well, there are certain books of *Hadeeth* whose pages are deprived of certain *ahaadeeth*."
This *Hadeeth* is mentioned in the correspondence of Mujaddid Alf-e-Thaani and in some of the books of Imaam Ghazaali, but its source has not been mentioned. The origins of the *ahaadeeth* that appear in the correspondence of Mujaddid Alf-e-Thaani have been researched and shown, but the origin of this *Hadeeth* has not been mentioned.

Purpose of man's creation

It appears in the *Hadeeth*: إن الدنيا خلقت لكم و أنتم خلقتم للأخرة (The *dunya* (world) was created for you and you were created for the hereafter.) This means that every creation of Allah as been created for the benefit of man irrespective of how small or large it is; be it the sky,

the moon, the sun etc. If they did not exist, then life for man would have been very difficult.
On the other hand, if man did not exist, these creations would have not been affected the least bit, because man was not created for them. Instead, man was created for the hereafter and for the *`ibaadat* (worship) of Allah as mentioned in the Qur'aan: وَمَا خَلَقْتُ الْجِنَّ وَ الْاِنْسَ اِلَّا لِيَعْبُدُوْنِ *(I have only created jinn and man for My worship.) [51: 56].*

The goat that was taken without its owner's permission

Once a woman invited Nabi ﷺ for meals and presented some meat. However, when Nabi ﷺ tried to swallow the morsel of food it was unable to go down his throat. Nabi ﷺ then said, "This meat was obtained without its owner's permission."
When the host was asked about this, she said, "I sent my servant to the market to purchase a goat, but he could not find anyone selling a goat. Therefore, I sent him with the money to my neighbour who had a goat, but the he was not present. Without his permission, his wife allowed me to have the goat (his permission was to be sought later) and I slaughtered it."
On hearing this, Nabi ﷺ said, "Feed this meat to the captives (who had no provisions)." (Mishkaat, vol 1, pg 544)

Wiping the hands on the heels after meals

Wiping the hands on one's heels after meals is established from authentic *ahaadeeth*. The *Hadeeth* is as follows: لم يكن لنا مناديل إلا أكفنا و سواعدنا و أقدامنا (We did not have towels on which we could wipe our hands save for our palms, elbows and feet.) (Bukhaari, vol 2, pg 820)

(Some associates had seen Hadhrat practising this *Hadeeth*. After eating dry food or braai meat, the oil on the hands was wiped and after washing with water, they were dried on the palms, elbows and feet.)

The distortions of the *muhadditheen*

The knowledge acquired through studying without the guidance of an *ustaad* is not regarded as *uloom-e-nubuwwat*. *Uloom-e-nubuwwat* is based on *istimaa`* (studying under the guidance of an *ustaad*. Allah Ta`ala says: وَ اَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوْحٰى *(I have chosen you. Then listen to the wahi (revelation.)[13:20]*

Similarly, Allah Ta`ala states: وَ اِذَا قُرِئَ الْقُرْاٰنُ فَاسْتَمِعُوْا لَهٗ وَاَنْصِتُوْا *(When the Qur'aan is recited listen to it attentively and remain silent.) [7:204]*

If knowledge is acquired without *istimaa`*, then sometimes words are distorted, as in the case of a person who read: لا زَيْتَ فِيْه *(there is no olive oil therein)* in place of: الٓمّٓ ذٰلِكَ الْكِتٰبُ لَا رَيْبَ فِيْهِ *(this is a book free of doubt).*

The cause for this was that in the past no *nuqtas* (dots) were placed on alphabets, and this person had not heard this *aayat* (verse) from an *ustaad*.

Similarly, instead of reading: جَعَلَ السِّقَايَةَ فِيْ رَحْلِ اَخِيْهِ *(He placed the utensil in his brother's luggage)* someone read: فِيْ رِجْلِ أَخِيْه *(in his brother's leg).*

In the like manner, when reading the chain of narrators, instead of reading: عن جبريل عن الله عز و جل someone read: عن جبريل عن الله عن رجل. He read عَز as عَنْ and وَ جَل as رَجُلٍ, which meant that Allah has an *ustaad* or *shaikh* from whom he narrates.

The two narrations that Imaam Bukhaari had narrated from Imaam Tirmizi appear in Tirmizi. At the end of these narrations, Imaam Tirmizi states: هذا ما سمعه محمد بن إسماعيل عني (This is what Muhammad bin Isma`eel has heard from me.)

One *ustaad* had explained to his students that عني is the name of a narrator because the apparent meaning is not clear.

Likewise, Ibnu Lahee`ah had read: احتجم رسول الله صلى الله عليه و سلم instead of احتجر رسول الله في المسجد.

His student asked him, "Does مسجد refer to the place for reading *salaah* at home?"

He replied, "No. It refers to Musjid-un-Nabawi."

The *muhadditheen* have regarded him as a weak narrator because he had not heard the *Hadeeth* from his *ustaad*, but he used to narrate from the *kitaab* given to him by his *ustaad*.

Once, someone who had a good control of the Arabic language read: لاَ يَرِثُ حَمِيْلٌ إلا بِبَيِّنَة (A person who takes care of a child will not inherit from the child unless proof is presented that the child is his.) as: لاَ يَرِثُ جَمِيْلٌ إلا بُثَيْنَة (Jameel will only inherit from Buthainah.).

Jameel and Buthainah were two lovers whose incidents are popular.

Sometimes, the wordings of a sentence may be correct, but the intended meaning is not thought of. This was the case with regards to a certain person who owned a well but would not allow others to draw water from it.

When asked the reason for this, he replied that the *Hadeeth* says:

لا يسقي أحدكم ماءه زرع غيره (One should not irrigate the land of the next person with his water.). However, the meaning of the *Hadeeth* is that one should not have relations with a woman who has fallen pregnant through another man as long as she does not give birth.

For example, a person married a woman who was pregnant due to *zina* (fornication). Although the *nikaah* will be valid, but it would be impermissible for the husband to have relations with her until she gives birth.

In the like manner, there was a *ghair-muqallid* (one who does not associate himself to any one of the four schools of *fiqh*) who used to perform *witr salaah* whenever he came out of the toilet. When asked the reason for this, he replied that it appears in the *Hadeeth*: من استجمر فليوتر (Whoever relieves himself should perform *witr*.).

A Hanafi explained to him that the meaning of the *Hadeeth* is that one should cleanse himself with an odd number of mud clods (*witr*) after relieving oneself. This *ghair-muqallid* responded saying, "May Allah reward you. Until now, I always understood it to mean that one should perform *witr salaah* after relieving himself."

Hadhrat Hawwa was created from the rib of Aadam عليه السلام

Q: Is it established from any authentic *Hadeeth* that Hadhrat Hawwa عليها السلام was created from the rib of Aadam عليه السلام?

A: In an authentic *Hadeeth* it is mentioned: إن المرأة خلقت من ضلع (Women are created from a rib.). Under the commentary of this *Hadeeth*, Mulla Ali Qari writes: (إن المرأة) أي أصلها أو جنسها أو أمها (خلقت من ضلع) أي من أضلاع آدم (Women refers to the origin of women or the entire species of women or the mother of all women, and rib refers to the rib of Aadam عليه السلام).

The entire *Hadeeth* is as follows: "Women have been created from the rib which can never be straightened. Benefit can only be derived by keeping the crookedness. If you try to straighten it, it will break and breaking it is divorcing her." (Mishkaat, Vol 2, Pg 280 with reference to Muslim)

The promise of preserving the *ahaadeeth*

A student asked, "Under the explanation of the verse: إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحٰفِظُوْنَ *(We have revealed the Qur'aan and We will protect it.) [15: 9]*, Allamah Ayyub has written that this verse refers to the

Qur'aan and *Hadeeth*, whereas the Ahl-e-Qur'aan only believe in the Qur'aan and not the *Hadeeth*."

Hadhrat commented that there is no need to answer all the questions that are surfacing in your mind. Further, I don't know who Allamah Ayyub is.

نَزَّلْنَا *(We revealed)* refers to the Qur'aan only. Remember this principle, that whoever believes in the Qur'aan only and rejects the *Hadeeth* has in fact rejected Allah, Rasulullah ﷺ, the Qur'aan and *Hadeeth*, for who else has shown him what the Qur'aan is. It is clear that Rasulullah ﷺ said that the Qur'aan is revealed to me and I am the *Rasul* (messenger) of Allah. Thus, by means of Nabi ﷺ we have come to know what the Qur'aan is.
Hence, whatever Nabi ﷺ has said, is the *Hadeeth*.
As for the question as to whether Allah Ta`ala has taken the responsibility of protecting the *Hadeeth* as the Qur'aan is protected, then Allah says in the Qur'aan: قُلْ اَطِيْعُوا اللّٰهَ وَالرَّسُوْلَ *(Say obey Allah and His messenger.) [3:32].*
In another *aayat* (verse) Allah Ta`ala says: وَمَآ اَرْسَلْنَا مِنْ رَّسُوْلٍ اِلَّا لِيُطَاعَ بِاِذْنِ اللّٰهِ *(We do not send any messenger but to be obeyed in accordance to the will of Allah.) [4: 64]*
In a third verse it appears: مَنْ يُّطِعِ الرَّسُوْلَ فَقَدْ اَطَاعَ اللّٰهَ *(He who obeys the messenger has obeyed Allah.) [4: 80]*
In yet a fourth *aayat*, Allah says: وَمَا كَانَ لِمُؤْمِنٍ وَّ لَا مُؤْمِنَةٍ اِذَا قَضَى اللّٰهُ وَ رَسُوْلُهٗٓ اَمْرًا اَنْ يَّكُوْنَ لَهُمُ الْخِيَرَةُ مِنْ اَمْرِهِمْ *(It is not befitting for a believer, man or woman when a matter has been decided by Allah and His messenger to have an option about their decision.) [33: 36]*
In another *aayat* Allah Ta`ala mentions:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا *(But no, by your Rabb, they cannot be true believers until they make you the judge in all their disputes and find no resistance in your decisions.) [4: 65]*

In numerous *aayaat* (verses) we have been commanded to obey Nabi ﷺ. Hence, we learn that obedience to Rasulullah ﷺ is *fardh* and *waajib* (obligatory). Allah Ta`ala has taken the responsibility of preserving the Qur'aan.

As far as the *ahaadeeth* are concerned, then Allah Ta`ala has made the obedience of Nabi ﷺ necessary, and Nabi ﷺ can only be followed if his statements are preserved. If they were not preserved, then how could we be required to execute something beyond our ability? Therefore, it is necessary to protect the statements of the personality whose following is compulsory.

For example, the prerequisite for *salaah* is either *wudhu* or *tayammum*, but how would it have been possible to fulfil these two commands if water or sand is not available? This is compulsion of something beyond our ability.

You know very well that when a historian undertakes the task of compiling historical facts he first prepares an image in his mind of what he is going to write. Accordingly, he will now look for the necessary material to compile these facts. Thereafter, people will accept whatever he had stated.

Most of the time, the facts are drawn from unreliable sources.

On the other hand, one hundred and twenty-four thousand personalities recorded and narrated the statements, actions and habits of Nabi ﷺ. Amongst them were such people the likes of whom the world is unable to produce. These were the reliable narrators of the statements of Nabi ﷺ.

Thereafter, the *muhadditheen* had fulfilled an enormous task and amongst them, such great personalities emerged.
Once, ten *muhadditheen* tested Imaam Bukhaari رحمة الله عليه. Each one of them chose ten *ahaadeeth*, changed the names of the narrators and then presented it to Imaam Bukhaari رحمة الله عليه. After listening to each one of them, Imaam Bukhaari رحمة الله عليه turned to the first *muhaddith*, recited the *hadeeth* as he had presented it and then in sequence corrected the mistakes.
Ninety thousand students had received the certificate of Bukhaari Shareef from Imaam Bukhaari رحمة الله عليه.

Someone had asked another person, “How do you recognise an authentic *hadeeth* from a fabricated *hadeeth*, whereas I have included many fabricated narrations in my compilation?”
He replied, “Great personalities like Imaam Ahmad bin Hambal and Yahya bin Ma`een will really scrutinise your fabrications.”

Twenty students and two teachers from Nadwat-ul-Ulama had come out on a tour so that the students may have an experience. They also came to Saharanpur.
Their method was that they would sit in a circle and a few lines would be written on a piece of paper. One student would be given the piece of paper and he was then asked to write from memory what he had read. Whatever this student had written would be given to a second student who in turn would be asked to write from memory what he had read. This sequence continued in the entire group and the end result would be that no two students wrote the very same words.
The purpose of this was to show that when the wordings of a group of people sitting in front of each another cannot be the same then how is it possible to rely on the *ahaadeeth* that were compiled after a few centuries.

Hadhrat Moulana Abdurrahman Kemilpuri, Moulana Abdul Lateef and Hadhrat Shaikh رحمهم الله were all ill when these students had come. However, as a matter of coincidence, they all were able to conduct their lessons.
During the lesson of Moulana Abdurrahman Kemilpuri one (of the visiting) students said, "Hadhrat, the explanation of the annotator (one writing the marginal notes) is in this manner."
Moulana Kemilpuri replied, "What must I then do?" (It was Moulana's habit not to answer an incomplete question.)
Hence, the student said, "You have explained it in this manner."
Moulana then said, "Yes then what?" The student said that there is a contradiction between both explanations.
Moulana threw a key towards him and said, "Open the book case and take out Qastalaani, Fath-ul-Baari, `Umdat-ul-Qaari, Shaami, Durr-e-Mukhtaar and Bahr-ur-Raa'iq. Take out each *kitaab* and show me the explanations that each *kitaab* gives. Listen, I am quoting Bahr-ur-Raa'iq. How must I know what the annotator has said?"

This student walked away from the lesson and joined the lesson of Hadhrat Shaikh-ul-Hadeeth رحمة الله عليه. One student asked, "What are the different *ikhtilaafs* (differences of the *imaams*) in the chapter of salaah?"
Hadhrat Shaikh replied that the *ikhtilaafs* are from *takbeer-e-tahreemah* until the end of *salaah*. The first *ikhtilaaf* deals with so and so *mas'alah* and this is the view of Imaam Abu Hanifah رحمة الله عليه, this is the view of Imaam Maalik and this is the view of Imaam Shaafi`ee. The proof of one *imaam* is this *hadeeth* and the proof of the other *imaam* is another *hadeeth*.
In this manner, Hadhrat Shaikh explained ninety-five *ikhtilaafs* together with explaining the views and proofs of each *imaam*.

This group woke up from the lesson and said, "Wow! We have also read these books but we have not even received the slightest hint of it. Allahu Akbar! People with such extensive memories still exist."

Hence, when such people are still alive, how is it possible for the treasures of *hadeeth* to terminate? In every era, Allah Ta`ala creates certain people to fulfil the service of *deen*.

Knowledge is still in our family

Once, Shah Abdul Azeez رحمة الله عليه requested some water whilst studying. His father, Shah Waliyyullah رحمة الله عليه became extremely sad and said, "It is sad that knowledge has left our family."
His wife comforted him and said, "Do not worry. We will soon come to know the truth of the matter." Instead of pouring water into the glass, she poured vinegar and gave it to Shah Abdul Azeez.
Shah Abdul Azeez drank all the vinegar without even realising what he had drunk.
On observing this, Shah Waliyyullah said, "Alhamdulillah, knowledge is still part of our family."

We are the dispensers and you are the doctors

Once, Sulaiman bin Mahraan al-A`mash, the *ustaad* of Imaam Abu Yusuf and also one of the narrators of Bukhaari asked Imaam Abu Yusuf a *mas'alah*.
After receiving the answer, Sulaiman asked Imaam Abu Yusuf, "From where did you deduce this *mas'alah*?"
Imaam Abu Yusuf replied, "I understood this *mas'alah* from a certain *hadeeth* which you narrated to me."
Sulaiman's eyes swelled with tears and he said, "I knew this *hadeeth* even before your parents were married but I have only understood it now. Our example is that of a dispenser and a doctor. نحن الصيادلة و أنتم الأطباء (We are the dispensers and you are the doctors.)"
In Kitaab-ul-Janaa'iz of Tirmizi Shareef, it is stated: الفقهاء أعرف بمعاني الحديث (The *fuqahaa* possess a better understanding of the *hadeeth*.)

The *dunya* referred to as the elder brother

Nabi ﷺ had once quoted an example of a person who had three brothers. As the time of his death drew close, he called his eldest brother and addressed him, "You are my eldest brother and a substitute for our father. I always respected you and did my best to serve you. The time of my death has approached today. How will you be able to assist me?"

The brother replied, "I will remain with you until you breathe your last. I will then walk far away once you die after which I will not be able to assist you."

On hearing this reply, the brother was filled with grief since all his life long efforts were wasted.

He then called the middle brother and addressed him, "O my brother! Though I did not regard you to be equal in rank to our eldest brother, but I always honoured you. My life has now come to an end. Of what assistance will you be to me?"

He replied, "I will remain at your side till your last breath after which I will bathe you and enshroud you in the *kafn*. Then I will bury you with my own hands."

The brother asked him, "What will you do thereafter?"

He replied, "I will not be able to be of any benefit thereafter."

After hearing this reply, he was disappointed.

The dying brother now called the youngest brother and told him, "I never respected you and always regarded you to be under my command. How will you now assist me?"

The brother replied, "I will remain with you at your side in the grave, on the plains of resurrection, at the time your deeds will be weighed, and at the bridge of *Siraat* right until I ensure that you enter *Jannah*."

The dying brother was now extremely pleased.

Nabi ﷺ reviewing the entire example remarked, "The eldest brother was wealth after which man is continuously hankering. He loses possession of the wealth upon his death and it now belongs to his heirs. The wealth left behind in the world will be of no assistance.

However, towards the end of his life one has the choice of bequeathing only up to one third of it. No bequests can be made from the remaining two thirds.
The middle brother was his family and friends. They attended to him during his illness and bathed him after his death. They will even bury him but none of them will remain with him in the grave.
The youngest brother was the good deeds. Man never pays attention to them during his lifetime. If there was time available, then only were good deeds performed otherwise not. Good deeds were given a position below one's desires and passion whereas it is these very same deeds that will assist one in the grave. Punishment will befall the inmate of the grave from his left, his right, from the head side, and from his feet, but it will be his good deeds that will ward off the punishment. On the plains of resurrection, when the sun will be above the heads of mankind and their heads will be boiling like cauldrons, one's good deeds will be a means of shelter for him. At that time, the scales will be made heavy because of one's good deeds and this will be a means of one receiving salvation. It will then be one's good deeds that will allow him to cross the bridge of *Siraat* with ease, either as fast as wind or as fast as a horse, according to the amount of good deeds."
Therefore, one needs to spend his entire life doing pious actions. One should never break the commands of Allah Ta`ala on account of earning wealth or due to showing regards to family members.

Allah is present everywhere

Somebody asked Ibnu Jowzi, "Where is Allah?" He replied, "He is everywhere."
The questioner asked for the proof and he replied, "Nabi ﷺ said: لا تفضلوني على يونس بن متى (Do not hold me in a rank higher than Yunus عليه السلام)."
The questioner then asked, "How does this prove your answer?" He replied, "When Yunus عليه السلام was entrapped in the belly of the fish he made the *zikr* of Allah. Through this he experienced the very same

proximity of Allah that Nabi ﷺ had experienced during the journey of *mi`raaj*. لا يحـد و لا يتصـور (Allah Ta`ala cannot be restricted to place nor can anybody fathom the being of Allah). Hadhrat Yunus عليه السلام had called unto Allah from the depth of the ocean in the belly of a fish."

Overlook the elders

Nabi ﷺ said, "Overlook the mistakes of the high ranking people."
This means that if a person of social standing errs, then one should overlook his fault. Nabi ﷺ emphasised overlooking the mistakes of the *Sahaabah* and the *Ansaar*.

The voice of Allah will be full of affection on the Day of *Qiyaamah*

It appears in the *hadeeth* that on the Day of *Qiyaamah*, after the account of the book of deeds will be taken, it will be announced, "The dwellers of *Jannah* should enter *Jannah,* and the dwellers of *Jahannum* should enter *Jahannum*." All of them will then enter *Jahannum* with their respective gods and deities.

It will only be the Muslims who will remain and a voice will announce to them, "I am your lord."
The Muslims will deny this and say, "You are not our lord." For a second time the voice will announce in a gentle tone, "I am your lord." This time the Muslims will fall in *sajdah*.

Why will the Muslims deny the first voice, and fall into *sajdah* when they hear the second voice? The reason for this is that the first voice will be stern and gruff, and thinking of the great amount of affection that Allah Ta`ala had shown them in the *dunya* they will deny it. For it is impossible that a being who is so affectionate could speak in such a stern and gruff manner. The second voice will be full of affection which the Muslims had experienced in the *dunya*. Therefore, they will fall in *sajdah* on hearing the voice.

If a father calls his son and he replies in a stern tone, the father will say that this is not the voice of my son. It is the voice of someone else. My son will not reply so sternly.

The position of Imaam Ghazaali and the author of Hidaayah in the field of hadeeth

Shah Isma`eel Shaheed Sahib رحمة الله عليه has written in `Abaqaat, that despite Imaam Ghazaali and the author of Hidaayah having extensive knowledge, yet they were unaware of the authenticity of *ahaadeeth*.
One will find the following statements in Nasb-ur-Raayah and in the footnotes of Hidaayah: this *hadeeth* is *shaaz*, or *ghareeb*, or لم اجد (I did not locate this *hadeeth*), or لم يوجد (it could not be located), or لايوجد (it will not be located).
However, someone has written regarding the author of Hidaayah that he was an expert in *fiqh* and *hadeeth* as it is evident from the *ahaadeeth* he has cited as proofs.

Take the example of Shaikh Sa`di رحمة الله عليه. In spite of him being a great *sufi*, yet one will find only a handful of weak *ahaadeeth* quoted in his books. The remaining *ahaadeeth* are fabrications. This is the case of the *ahaadeeth* recorded by the *Sufis* because they were overcome by good thoughts of others. They felt that it is impossible for a Muslim to attribute false to Nabi ﷺ.

Twenty *ahaadeeth* of Bukhaari are narrated by Hanafis

There are twenty-two *thulaathiyyaat* (*ahaadeeth* having only three links to Nabi ﷺ in the chain of narrators) in Bukhaari Shareef of which twenty are narrated by Hanafis.
In the like manner, Imaam Ahmad bin Hambal's name only appears four times in Bukhaari Shareef despite him being an *ustaad* of Imaam Bukhaari and a great *muhaddith*. Contemplate over it.
Then why is there a big hue and cry as to why the name of Imaam Abu Hanifah does not appear in Bukhaari Shareef, whereas not even

one *hadeeth* of Imaam Shaafi`ee appears in Bukhaari Shareef as well?

Allamah Kowthari has written an excellent footnote on Allamah Haazmi's book Shuroot-ul-A'immat-il-Khamsah wherein he discusses this entire issue. The entire book only discusses the reason for the *ahaadeeth* of Imaam Abu Hanifah and Imaam Shaafi`ee not appearing in Bukhaari Shareef.

Preservation and compilation of *ahaadeeth*

Allah Ta`ala mentions regarding the *deen* that He has bestowed us: اَلۡيَوۡمَ اَكۡمَلۡتُ لَكُمۡ دِيۡنَكُمۡ وَاَتۡمَمۡتُ عَلَيۡكُمۡ نِعۡمَتِيۡ وَرَضِيۡتُ لَكُمُ الۡاِسۡلَامَ دِيۡنًا *(Today I have perfected your deen and I have completed My bounty upon you.) [5:3]*

What kind of deficiency can there be in a *deen* that Allah Ta`ala has perfected. Therefore, this *ummat* has been able to protect its *deen* to the extent that even the practices of Nabi ﷺ were preserved. In the past, the *ahaadeeth* were not preserved in book-form having different chapters and sections as we have it nowadays. Instead, whatever Nabi ﷺ had mentioned was preserved either by writing or by memorising. It was compiled in such a manner that no information was left out.

Sahaabah رضي الله عنهم propagating the *ahaadeeth*

Every week, Hadhrat Tameem Daari رضي الله عنه used to stand up in Musjid-un-Nabawi and explain the *ahaadeeth* of Nabi ﷺ.

Hadhrat Abu Hurairah رضي الله عنه used to place his hand on the *Rumaanah mimbar* and say: سمعت صاحب هذا القبر يقول كذا (I heard the inmate (ﷺ) of this blessed grave saying this.)

Hadhrat Abdullah bin Mas`ood رضي الله عنه used to conduct lessons at his home weekly and explain the *ahaadeeth* of Nabi ﷺ. In this manner, the *Sahaabah* رضي الله عنهم had passed on the *ahaadeeth* of Nabi ﷺ.

Hadhrat Sa`d bin Abi Waqqas ﷺ had written to Hadhrat Umar ﷺ requesting him to send Hadhrat Abdullah bin Mas`ood ﷺ over to Kufa, because there was a need for him there. Hadhrat Umar ﷺ replied that Abdullah bin Mas`ood is a personality who I myself am in need of. I will however give preference to you over myself. Subsequently, Hadhrat Abdullah bin Mas`ood ﷺ moved over to Kufa with one and half thousand students and began imparting the *ahaadeeth* of Rasulullah ﷺ.

Some *Sahaabah* sat in a *musjid* imparting the *ahaadeeth*, some in an open field and some beneath the shade of a tree.

The effort made by the *muhadditheen* in the field of *hadeeth*

Imaam Tabraani had spent two thirds of his life in the quest of *ahaadeeth* which was one of the methods that Allah Ta`ala had used to protect this *deen*. The method adopted by him was that he would attend the lessons of a *muhaddith* and note down all the *ahaadeeth* explained without enquiring as to what was its suitable chapter or its status. Whatever was explained would be noted.

The *muhadditheen* who had worked tirelessly to compile the *ahaadeeth* had done a great favour upon us. Later, attention was paid to another section in the field of *hadeeth* and that was arranging the *ahaadeeth* into different chapters. This was done in order that the *ahaadeeth* pertaining to a certain topic could be found under that specific chapter. This continued until the *sihaah-sittah* (the six famously known authentic books) were compiled.
Thereafter, more details and information surfaced. Imaam Tirmizi had compiled the most details relating to the field of *hadeeth*. The sequence adopted by him was that he firstly prepared a caption as a claim. He would then cite a *hadeeth* to prove it. He did not suffice on the mere *hadeeth*, but also related its chain of narrators together with indicating to those *Sahaabah* who narrated a similar *hadeeth*,

irrespective of whether it was authentic or not. Together with this, he discussed the different views of the *imaams* of *fiqh*. He then highlights the narrators who are reliable, weak, or authentic. Thereafter, he categorises the *ahaadeeth* into their various categories. In short, Imaam Tirmizi had compiled the most details relating to the field of *hadeeth*.

The different methods of narrating *ahaadeeth*

One method of the *muhadditheen* when narrating *ahaadeeth* was that they would say: حدثني فلان عن فلان (so and so has narrated this *hadeeth* to me and so and so had narrated it to him).

Another method of narrating was that which the *fuqahaa* had adopted and especially Imaam Abu Hanifah رحمة الله عليه. If a *mas'alah* was deduced from a *hadeeth*, then instead of saying حدثني فلان عن فلان, he would present the *hadeeth* as a *fiqhi* (juristic) principle.

For example, someone goes to meet a senior person but is unable to meet him. One of his attendants will tell the visitor, "So and so has told me that so and so had told him that you are unable to meet the *buzurg* now."

On the other hand, another attendant will say, "You cannot meet the *buzurg* now."

He left out the chain of narrators and shortened the sentence by saying that you will be unable to meet the *buzurg* now.

This is what the *fuqahaa* have done, whereas this is also a *hadeeth*.

Hadhrat Shah Waliyyullah Sahib has written in Izaalat-ul-Khafaa: Imaam Abu Hanifah رحمة الله عليه was acquainted with volumes of *hadeeth* that cannot be located. One needs to do a bit of research and fact-finding. One should read Qudoori and Al-Jaami-`us-Sagheer and see that the *masaa'il* presented are actually the wordings of *ahaadeeth*. For example, one *mas'alah* presented is:

إذا استيقظ أحدكم من منامه فلا يغمسن يده في الإناء حتى يغسلها ثلاثا فإنه لا يدري أين باتت يده

(When one awakens, he should not immerse his hand into a utensil of water until he washes it thrice, for he does not know what his hand had touched during the night.)
On reading this, one will think it to be a *mas'alah* pertaining to washing the hands on awakening and will not realise that it is a *hadeeth*.

One type of law is the law of Allah Ta`ala for which there are no chains of narrators. Similar are these *ahaadeeth* where no chains of narrators are mentioned, but rather presented as *fiqhi* principles.

Another example is the *mas'alah* of: إذا خرج الإمام فلا صلاة و لا كــلام (When the *imaam* comes out for the *jumu`ah khutbah* no *salaah* should be performed nor should there be any speaking.)
One should remain silent and pay attention to the *khutbah*. In actual fact, this is a *hadeeth* that has been recorded in Fath-ul-Baari on the authority of Imaam Zuhri.
Similar is the *mas'alah* of: لامهر أقل مــن عشــرة دراهــم (There is no dowry lesser than ten *dirhams*.)
This appears in Fath-ul-Qadeer and Hafiz Ibnu Hajar has narrated it with a *sanad* (chain of narrators). He thereafter commented that this is not lower than the category of *hasan*, whereas this has been presented as a mere *mas'alah* in Hidaayah.

If one has to page through the books of *fiqh,* he would find numerous wordings of the *ahaadeeth* although no mention is made of them being *ahaadeeth*.
Imaam Abu Hanifah رحمــة الله عليــه had understood the outlook of Nabi ﷺ and the *ahaadeeth*, and then presented them as basic principles.

The different categories of *ahaadeeth*

1) Those *ahaadeeth* that relate to the elements of faith are the highest category of *ahaadeeth*. The chains of narrators of such *ahaadeeth*

need to be extremely authentic. This is found in the *ahaadeeth* compiled by Imaam Bukhaari رحمة الله عليه. Their chains of narrators are of the highest rank.

2) *Ahaadeeth* through which laws are deduced. It is not a pre-requisite for these *ahaadeeth* to be in the rank of those in the first category. Hence, it will be incorrect to search for only *ahaadeeth* in the rank of the first category to deduce *masaa'il*.

3) *Ahaadeeth* relating to *tafseer* (commentary of the Qur'aan). Such *ahaadeeth* can be of a lower rank than those in the second category.

4) *Ahaadeeth* that pertain to *fadhaa'il* (virtues of actions). Thus, *ahaadeeth* of an even lower rank are acceptable for *fadhaa'il*. Therefore, the conditions laid down for the *ahaadeeth* pertaining to *imaaniyyaat* (elements of faith) will not be found in these *ahaadeeth*.

5) *Ahaadeeth* pertaining to historical facts. At times even fabricated *ahaadeeth* are quoted. Hence, we find that Allamah Suyooti رحمة الله عليه has quoted such *ahaadeeth* in Husn-ul-Muhaadhara fi Ikhtiyari Usool-il-Munaazarah that he himself has classified as fabricated.
Therefore, it is incorrect to lay down the same set of conditions for all the categories of *ahaadeeth*.

The different methods of acquiring *hadeeth*

There are different factors that lead one to acquire *hadeeth* from someone. The *muhadditheen* used to prefer acquiring *hadeeth* from someone who had the most students. On the other hand, the *fuqahaa* (jurists) preferred acquiring *hadeeth* from someone who had the greatest ability of deducing laws from the *ahaadeeth*.

The expertise the *imaams* of *fiqh* had in the science of *hadeeth*

The greatest of the four *imaams* of *fiqh* is Imaam Abu Hanifah رحمة الله عليه. He was born in 80 A.H. Imaam Maalik رحمة الله عليه is second in rank and he was born in 95 A.H. The third in rank is Imaam Shaafi`ee رحمة الله عليه and he was born during the second century in 150 A.H. Imaam Ahmad رحمة الله عليه is the fourth in rank and he was born in 164 A.H. It is incorrect to disregard any one of them.

Not only were seven to eight *Sahaabah* alive when Imaam Abu Hanifah was born but even when he had reached adulthood. However, the *muhadditheen* are not prepared to accept him as a *Taabi`ee* despite them accepting Imaam Maalik as a *Taabi`ee* who was born some fifteen years later. A *Taabi`ee* is one who narrates from a *sahaabi*.

Imaam Bukhaari and Imaam Nasai are both the students of Imaam Ahmad رحمة الله عليه who was a student of Imaam Shaafi`ee رحمة الله عليه. Imaam Shaafi`ee was a student of Imaam Maalik رحمة الله عليه who was a contemporary of Imaam Abu Hanifah رحمة الله عليه.

All the *imaams* had a good relationship with each another. Once, Imaam Shaafi`ee told Imaam Ahmad, "Inform me of any authentic *hadeeth* that you come across so that I may adopt that as my *mazhab*."
Imaam Shaafi`ee had mostly paid attention to the deduction of *masaa'il* and Imaam Ahmad had focused his attention to the scrutinising of the narrators. Therefore, Imaam Shaafi`ee relied on him and requested him to inform him of the authentic *ahaadeeth* he came across.
The second point worth considering is that the one occupied in a specific field would possess more important points and factors

pertaining to it. The *muhadditheen* were involved in the scrutinising of the *ahaadeeth* day and night. Their occupation was to verify as to which *hadeeth* is weak and which is authentic, did a certain narrator meet another narrator or not, a certain narrator used this word whereas another narrator had used another word. In these matters, the decisions made by the *muhadditheen* are most reliable.

On the other hand, those luminaries who were *mujtahideen* and *fuqahaa* had deduced laws from the Qur'aan and *hadeeth*. The method of deducing laws has been passed on from them. That is why, despite Imaam Tirmizi having such a great status in the field of *hadeeth* yet he states in Tirmizi Shareef, pg 118: هم أعلم بمعاني الحديث (The *fuqahaa* possess a better understanding of the *hadeeth*.)

Hence, in matters pertaining to the verifying and scrutinising of the *ahaadeeth* the views of the *muhadditheen* hold more weight and in matters pertaining to the deduction of *masaa'il*, the views of the *fuqahaa* hold more weight.

A discussion between Imaam Abu Hanifah رحمة الله عليه and Imaam Owzaa`ee رحمة الله عليه

Once when Imaam Owzaa`ee رحمة الله عليه met Imaam Abu Hanifah رحمة الله عليه, he asked him, "Are you Abu Hanifah?" Imaam Abu Hanifah رحمة الله عليه replied in the affirmative. (The following discussion then ensued between the two):

**Imaam Owzaa`ee:** "I have heard that you oppose the raising of the hands at the time of going into *ruku* and after *ruku* (as in the case of the Shaafi`ees)?"

Imaam Abu Hanifah: "If it is established from Nabi ﷺ then I will not oppose it."

Thinking that perhaps Imaam Abu Hanifah رحمة الله عليه was an unlearned person he said,

Imaam Owzaa`ee: "Well, I will present a *hadeeth*:

حدثني الزهري عن سالم عن عبد الله بن عمر رضي الله عنهما أن النبي ﷺ كان يرفع يديه حين يركع و حين يرفع رأسه من الركوع

(Zuhri had narrated to me that he heard Saalim who in turn heard Abdullah bin Umar رضي الله عنه saying: Nabi ﷺ used to raise his hands before going into ruku and after getting up from ruku.)

Will you now raise your hands?

Imaam Abu Hanifah: "If it is based on one *hadeeth* then I will also present a *hadeeth*:

حدثني حماد عن إبراهيم النخعي عن علقمة عن ابن مسعود أن النبي ﷺ كان يرفع يديه حين يكبر ثم لا يرفع

(Hammad had narrated to me that he heard Ebrahim Nakha`ee who heard `Alqamah who in turn heard Abdullah bin Mas`ood saying: Nabi ﷺ only raised his hands at the time of takbeer-e-tahreemah.)

Imaam Owzaa`ee: "Do you know *ahaadeeth*? I am presenting the *hadeeth* of Zuhri, Saalim and Abdullah bin Umar who are all reliable narrators. Do you know that these three narrators namely, Zuhri, Saalim and Abdullah bin Umar form the *silsilat-uz-zahab* (golden chain of narrators)?

There is no taint of accusation laid against them. On the other hand, you are presenting the narration of Hammaad, Ebrahim Nakha`ee and `Alqamah. Another point is that there are only three narrators in my *hadeeth* and there are four narrators in your *hadeeth*. So, with regards to the chain of narrators my *hadeeth* is superior."

Imaam Abu Hanifah: "Leave out the discussion of three and four narrators for the children. They will continue counting one and two.

Compare the narrators with each another. Is your *ustaad* Zuhri a greater expert in *fiqh* or my *ustaad* Hammaad? The entire world knows that Zuhri's circle of students was filled to capacity and he was involved in the science of *hadeeth*, but as far as deducing laws

from the *hadeeth* is concerned then Hammaad is more knowledgeable.
Your narrator is Saalim and my narrator is Ebrahim Nakha`ee. Is Saalim more understanding or Ebrahim?"

Imaam Owzaa`ee: "Saalim was more knowledgeable in the field of *hadeeth*, but Ebrahim possessed more knowledge as far as deducing *masaa'il* from *hadeeth* is concerned, and the status of Ebrahim was such that he used to be asked *fatawaa* in the presence of the *Sahaabah*."
Imaam Abu Hanifah: "Your next narrator is Abdullah bin Umar and my narrator is `Alqamah. Had Abdullah bin Umar not been bestowed with the honour of being a *sahaabi*, I would have said that `Alqamah was more understanding than him. My fourth narrator is Abdullah bin Mas`ood and everyone is aware of his calibre."
Imaam Owzaa`ee confirmed this and accepted what Imaam Abu Hanifah had said.

Didn't Imaam Abu Hanifah have the knowledge of *hadeeth*?

Q: Generally, the objection is raised that Imaam Abu Hanifah did not possess the knowledge of *hadeeth*.
A: The objection against Imaam Abu Hanifah not having the knowledge of *hadeeth* actually spread from introduction of Tareekh Ibni Khaldoon.
A *ghair-muqallid* (one who does not subscribe to any *mazhab*) continuously corresponded with me for two years and always cited the statement of Ibnu Khaldoon as proof where he says that Imaam Abu Hanifah رحمة الله عليه only knew seventeen *ahaadeeth*. He was an *imaam*, but did not hold any rank in the field of *hadeeth*.
I asked him to inform me as to which science was he then an *imaam* of. He replied that he was an *imaam* of *fiqh*.

I replied: "Masha-Allah! An *imaam* of *fiqh* is he who is an expert in the fundamentals of *fiqh*. There are four basic fundamentals of *fiqh*; the Qur'aan, *sunnat* of Rasulullah ﷺ, *ijmaa`* (consensus) and *qiyaas* (analogy). To accept Imaam Abu Hanifah as an *imaam* of *fiqh* and then to say that he does not have any status in the field of *hadeeth* is actually due to one's unfamiliarity with *fiqh*. Do you know what *fiqh* is? Then explain why he was regarded as an *imaam* of *fiqh*?"
He replied that Ibnu Khaldoon has stated that Imaam Abu Hanifah only knew seventeen *ahaadeeth*.

I told him: "Inspect the *kitaab* itself. The original work is in Arabic and it has now been translated into Urdu. Inspect the *kitaab*, I will not answer you."

Where would he have gone and researched the *kitaab*. In fact, he did not even possess a copy of the *kitaab* in question!

Eventually he became frustrated and asked: "Why will you not answer me?"
I replied: "I will not answer you because I respect you. In my answer are certain points that will bring you disgrace."

He then asked: "What are those certain points that will bring me disgrace?"
I replied: "It is written in that book that some thick-headed people have said that Imaam Abu Hanifah only knew seventeen *ahaadeeth*. (Muqaddamah Ibnu Khaldoon, vol 2, pg 340) Hence, he did not support this view. Instead, he said that it was the statement of some thick-headed people. Then are you also thick-headed? What I say is the reality that Imaam Abu Hanifah was not habitual of relating *ahaadeeth* by saying: حدثنا فلان عن فلان عن فلان عن فلان عن فلان عن فلان (so and so narrated this to me, and so and so narrated it to him). Rather, it was his habit to present the *Hadeeth* that was a basis for a *mas'alah* as a principle. He used to have sessions of *fiqh* wherein forty such

students would attend who had reached the rank of *ijtihaad*. As each *mas'alah* was discussed, each one of them would express his view. The view that Imaam Abu Hanifah, Imaam Abu Yusuf and Imaam Muhammad were unanimous on would eventually be noted down. These are called the Zaahir-ur-Riwaayah. Hence, the *kitaabs*, Al-Jaami-`us-Sagheer, Al-Jaami-`ul-Kabeer, Mabsoot and Ziyaadaat which were compiled in this manner are present till today."

The behaviour of Imaam Shaafi`ee رحمة الله عليه at the grave of Imaam Abu Hanifah رحمة الله عليه

These great personalities had held each another in very high regard. Once, Imaam Shaafi`ee رحمة الله عليه visited the grave of Imaam Abu Hanifah رحمة الله عليه and it was the time for *salaah*. In the *salaah* Imaam Shaafi`ee had left out raising his hands and did not say *aameen* audibly.

When asked the reason for leaving them out despite it being his *mazhab*, he replied, "Most definitely it is my view, but this is the grave of a very great personality and out of shame I had abandoned practising my view."

The differences of opinion among the *imaams* regarding the raising of the hands and saying *aameen* audibly is a difference of preference

Whatever differences exist among the *imaams* regarding the reciting of *aameen* audibly and raising the hands, is a difference of preference and not of permissibility and impermissibility.
Imaam Abu Hanifah is of the view that it is preferable to say the *aameen* inaudibly and that the hands should not be raised. On the other hand, Imaam Shaafi`ee is of the opinion that it is preferable to say the *aameen* audibly and to raise the hands.

The reason for the *ahaadeeth* of Imaam Abu Hanifah رحمة الله عليه not appearing in Bukhaari Shareef

People say that no *hadeeth* having the name of Imaam Hanifah رحمة الله عليه as one of its narrators appears in Bukhaari Shareef.

The actual answer to this is that Imaam Bukhaari had compiled the *ahaadeeth* of those *muhadditheen* who did not have that many students who were capable of compiling the *ahaadeeth* reported by them. He did not direct his attention to those *muhadditheen* who had a sufficient amount of students who were able to compile their *ahaadeeth*.

Imaam Abu Hanifah رحمة الله عليه and Imaam Shaafi`ee رحمة الله عليه are from among those *muhadditheen* who had many students who compiled their *ahaadeeth*. Regarding the calibre of the students of Imaam Abu Hanifah as stated earlier on, each one of them had reached the rank of *ijtihaad*. They continuously made *ijtihaad*, deduced *masaa'il* and compiled *fiqhi* laws.

The affection of Nabi ﷺ for his *ummat* and the *ummat's* response

Nabi ﷺ has mentioned in a *hadeeth*, "My example is that of a person who lit a fire in the wilderness. When the fire brightened up the surrounding, the butterflies and insects began heading for the fire and this person tried his best to prevent them from falling into the fire, but they did not oblige. Similar is my condition. I am dragging you by your waists trying to prevent you from entering *Jahannum*, yet forcefully you are plunging into *Jahannum*." (Bukhaari Shareef, vol 2, pg 960)

From this, we understand the extent of affection Nabi ﷺ has for his *ummat* and his great desire for saving us from the fire of *Jahannum*. We also learn the negative response the *ummat* shows to him. The

following *aayat* was revealed with reference to Nabi ﷺ: فَلَعَلَّكَ بَاخِعٌ نَّفْسَكَ عَلَىٰ آثَارِهِمْ إِن لَّمْ يُؤْمِنُوا بِهَٰذَا الْحَدِيثِ أَسَفًا *(You will lead yourself to death if you worry about them not accepting Islam on this occasion.) [17:6]*

In another *aayat* it is mentioned:

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ *(Most definitely a messenger from amongst you has come to you, who finds difficulty in things that affect you, always concerned about your welfare and compassionate and kind to the believers.) [9:128]*

Man's limbs are subservient to his tongue

Nabi ﷺ has mentioned, "Every morning the limbs in one's body plead to the tongue, 'O servant of Allah! Fear Allah for our sake, for we are with you. If you are straight, then we will also be straight and if you are crooked then we will also be crooked.'" (Mishkaat Shareef, Vol 2, Pg 413 with reference to Tirmizi)

Negligence of the tongue is a means of leading one to *Jahannum*

It appears in a *hadeeth*: "At times man utters a statement that invites the wrath of Allah Ta`ala without him even realising it and this will eventually be a cause for him being placed in the very depths of *Jahannum*." (Mishkaat Shareef, Vol 2, Pg 411 with reference to Bukhaari)

Note: From the last two *ahaadeeth,* we learn that safeguarding the tongue is of extreme importance. Not paying heed to the manner of its usage is a cause of great loss. It appears in a *hadeeth*: أ تدرون ما أكثر ما يدخل الناس النار الأجوفان الفم و الفرج (There are two chief reasons for people entering *Jahannum*. One is the tongue and the other is the private organs.)

The captions of Bukhaari Shareef and reciting *aameen* audibly

The captions in Bukhaari Shareef resemble a claim and the *ahaadeeth* that follow prove it, though at times there seems to be no link between the both.

For example, in volume 1, page 108 the caption is: باب جهر المأموم بالتـــأمين (Chapter on the *muqtadee* [one following the *imaam*] reciting *aameen* audibly). The *hadeeth* that follows states:

إذا قال الإمام غير المغضوب عليهم و لا الضالين فقولوا آمـــين (When the *imaam* reads غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّآلِّيْنَ then say *aameen*). It is clear that this *hadeeth* does not prove that the *muqtadee* should recite *aameen* audibly.

Hafiz Ibnu Hajar answers this objection and writes in Fath-ul-Baari: In the Arabic language, whenever the word قـــال is followed by the word قولوا, then قال has the meaning of reciting aloud.

Thus, the *hadeeth* will mean that when the *imaam* reads غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّآلِّيْنَ the *muqtadee* should say *aameen* audibly. In this way, the *hadeeth* corresponds to the caption.

My answer to this is that if the *hadeeth* really implies that the *muqtadee* has to say *aameen* audibly, then he should also say ربنا لـــك الحمـــد aloud. The reason for this is that in volume 1, page 109 the caption is:

باب فضل اللهم ربنا لك الحمد (Chapter on the virtue of اللهم ربنا و لـــك الحمـــد). The *hadeeth* that follows states:

إذا قال الإمام سمع الله لمن حمده فقولوا اللهم ربنا لك الحمد (When the *imaam* says سمع الله لمن حمده then say اللهم ربنا لك الحمد).

In this *hadeeth* as well, the word قال is followed by the word قولوا, which will mean that the *muqtadee* should say اللهم ربنا لك الحمد aloud, whereas no *imaam* holds this view.

The proof of Imaam Bukhaari رحمة الله عليه for the permissibility of reciting the Qur'aan in the state of *hadath* (not in *wudhu*)

In volume 1, page 30, Imaam Bukhaari has drawn a caption: باب قراءة القرآن بعد الحدث (Chapter on reciting the Qur'aan after invalidating one's *wudhu*).

He has cited the *hadeeth* of Hadhrat Ibnu Abbas ﷠ to prove it. Ibnu Abbas ﷠ had once spent the night at the residence of his maternal aunt, Umm-ul-Mu'mineen Hadhrat Maymoonah رضي الله عنها (to observe how Nabi ﷺ spends his nights).

Nabi ﷺ and Ibnu Abbas had fallen asleep. At midnight, Nabi ﷺ woke up and recited the last *ruku* of Surah Aal-e-`Imraan. Thereafter, he made *wudhu* and occupied himself in *salaah*. Ibnu Abbas ﷠ followed Nabi ﷺ and recited the last *ruku* of Surah Aal-e-`Imraan. He then made *wudhu* and stood at the left-hand side of Nabi ﷺ joining him in *salaah*. Nabi ﷺ caught him by his ear and pulled him over to his right-hand side.

Someone had written to Moulana Fakhruddeen Sahib, the former *shaikh-ul-hadeeth* of Darul Uloom Deoband: "It seems that there is no link between the *hadeeth* of Ibnu Abbas and the caption, because the deduction is made through the fact that Nabi ﷺ had recited the Qur'aan on awakening without *wudhu*. However, the *wudhu* of the *Ambiyaa* is not invalidated by sleep. Further, there is no mention of any other *hadath* (thing that invalidates the *wudhu*) in the *hadeeth*."

Moulana requested me to write the answer. Hence, I asked Moulana for the answer. He said that generally on awakening from sleep one stretches and this causes one to pass wind. Therefore, Imaam

Bukhaari thinking this to be the situation deduced the *mas'alah* from this *hadeeth*.
I told Moulana, "Imaam Bukhaari never goes directly to the point. He reverses the situation. I feel that he deduced the *mas'alah* from the point that Ibnu Abbas recited the Qur'aan without *wudhu*, yet Nabi ﷺ did not disapprove of it. Hence, Nabi's ﷺ silence was a proof of it being permissible to recite the Qur'aan without *wudhu*. Had it been impermissible, Nabi ﷺ would have definitely prevented him as he had done when he had pulled him from his left-hand side to his right-hand side."
On hearing this, Moulana requested me to write this explanation.

The *hadeeth* الفقر فخري (poverty is my honour) is a fabrication

الفقـــر فخـــري is a fabricated narration. (Al-Moudhoo`aat-ul-Kubra, Pg 85) A noteworthy point is that Nabi ﷺ negated having pride in those things where pride is possible. For example, being the leader of mankind, holding the banner of praise on the Day of *Qiyaamah* and rising up first from the grave etc. are possible reasons for being proud. However, Nabi ﷺ denied being proud over these factors. He mentioned:

أنا سيد ولد آدم يوم القيامة و لا فخر و بيدي لواء الحمد و لا فخر و أول من تنشق عنه الأرض و لا فخر

(I will be the leader of mankind on the Day of *Qiyaamah* and I say this without any pride. The banner of praise will be in my hands I say this without any pride. I will be the first to be resurrected on the Day of *Qiyaamah* and I say this without any pride.) (Tirmizi Shareef, Vol 2, Pg 202) Hence, how could Nabi ﷺ have been proud of poverty?

The *ahaadeeth* quoted by Shaikh Sa`di in his books

Shaikh Sa`di has quoted the narration: الفقر فخري in his book Gulistaan. (Pg 201, chapter 7) He was a very close student of Allamah Jowzi who was a *mutashaddid* (very rigorous) when it came to classifying

ahaadeeth, to the extent that he even considered certain authentic *ahaadeeth* to be fabrications.
However, his stringency had no effect on Shaikh Sa`di. It is difficult to even find a weak *hadeeth* in the *kitaabs* of Shaikh Sa`di. Otherwise, the remainder of the *ahaadeeth* are fabrications.

Taunting a Muslim regarding his previous disbelief

It appears in Musnad Imaam Ahmad (Vol 5, Pg 231/232) that on the occasion of Hajjat-ul-Widaa`, the camel of Umm-ul-Mu'mineen Hadhrat Safiyyah رضي الله عنــها fell ill. Nabi ﷺ told Hadhrat Zainub رضــي الله عنــها, "You have an extra animal. Why don't you lend it to Hadhrat Safiyyah?"
She replied, "Must I give my animal to that Jewess?"
On hearing this, Nabi ﷺ became so angry with her that he did not speak to her for the next two months. Some narrations mention three months; Zul-Hijjah, Muharram and Safar.[16]
This continued for so long that she became despondent and folded the bedding of Nabi ﷺ.

Note: We learn from this *hadeeth* that it is an extremely evil trait to taunt a person regarding his past disbelief, because Islam obliterates every evil of one's past.
الإسلام يهدم ما كان قبله (Muslim Shareef, Vol 1, Pg 76)

Hadhrat Safiyyah's رضي الله عنها lineage and her dream

Hadhrat Safiyyah رضي الله عنها was the daughter of Huyay bin Akhtub, the leader of the Banu Nadheer, who were the descendants of Hadhrat Haroon عليه السلام.
In Muharram, 7 A.H., on the occasion of the battle of Khaibar, she was also brought as a captive. Nabi ﷺ had chosen her for himself and

[16] This *hadeeth* has been narrated in Mishkaat, vol 2, pg 429 with reference to Abu Dawood, but no mention of the Hajjat-ul-Widaa` has been made.

at that moment she accepted Islam. Nabi ﷺ set her free and married her. Her freedom was fixed as her *mahr* (dowry).
During the first night of marriage that was spent on the way back from Khaibar (at a place called Sahba), Nabi ﷺ noticed some bruise marks on her face.
On enquiry she replied, "I was sleeping with my head resting in the lap of my former husband Kinaanah bin Abil Huqaiq when in a dream I saw the moon falling into my lap. After waking up, I related the dream to my husband. Upon hearing the dream, he slapped me across my face and said, 'You are desiring the king of Yathrib (referring to Nabi ﷺ).'" (Mirqaat, Vol 6, Pg 251/252)

Virtue of memorising the Qur'aan

It is recorded in the *hadeeth* that the parents of a *hafiz-ul-Qur'aan* will be made to wear on the Day of *Qiyaamah* a crown of such splendour and brilliance that will outshine the sun. When this is the position of the parents of a *hafiz-ul-Qur'aan*, then imagine the position of the *hafiz-ul-Qur'aan* who had practised the injunctions of the Qur'aan. (Mishkaat, vol 1, pg 186 with reference to Abu Dawood and Musnad Ahmad)

The wealth spent in performing Hajj and building a house

Q: Is it more virtuous to perform *nafl hajj* or construct a home for the destitute?
A: The *ahaadeeth* have praised the wealth spent in *hajj*. (The *hadeeth* states: "The reward for wealth spent during *hajj* is equivalent to spending seven hundred times in the path of Allah Ta`ala." [Jam`ul-Fawaa'id, vol 1, pg 164])
However, the *hadeeth* has despised wealth spent in constructing homes. The *hadeeth* states: "Man is rewarded for all that he spends except that which he spends for mortar (in unnecessary constructions)."

In another *hadeeth* it appears: "One is rewarded for all the expenditure in the path of Allah with the exception of that which is spent in (unnecessary) constructions." (Mishkaat, vol 2, pg 441 with reference to Tirmizi)

An *Ansaari sahaabi* razes his house to the ground

Once, Nabi ﷺ with a few *Sahaabah* passed by a house with a huge dome. Nabi ﷺ enquired regarding it. Someone replied that it was the house of a certain *ansaari sahaabi*. Nabi ﷺ then remained silent.

Some time later, this *ansaari sahaabi* came to Nabi ﷺ and made *salaam*, but Nabi ﷺ turned his blessed countenance away from this *sahaabi*. This *sahaabi* approached Nabi ﷺ from the other side and again Nabi ﷺ turned his blessed countenance away from him. By now, this *sahaabi* had realised that Nabi ﷺ was displeased with him. He therefore asked the fellow *Sahaabah* the reason for it.

They replied, "We have no idea of the cause of the displeasure of Nabi ﷺ, but we do know that when Nabi ﷺ passed your home he enquired whose house it was."

This *sahaabi* immediately left for his home and razed it to the ground. He even removed the rubble and remains of the house. Nabi ﷺ had thereafter passed the same area and noticed the house missing.

He asked the *Sahaabah* the reason for the house not being there. They replied, "The owner of the house related to us your unusual approach to him and we explained to him the incident that had transpired prior to him coming to you. Therefore, he has now razed his house to the ground."

Nabi ﷺ then said, "Listen! Every building is a curse for a man except that which is necessary." (Mishkaat, vol 1, pg 441 with reference to Abu Dawood.)

Note: From this incident, not only do we learn the status of wealth spent in constructions, but we also learn the high level of obedience and love the *Sahaabah* ؓ had for Nabi ﷺ.

It did not allow them to ask Nabi ﷺ for his opinion or discuss the matter with him or even to excuse themselves. Upon realising the desire of Nabi ﷺ, they immediately strove in fulfilling it. The remarkable feature of this *sahaabi* was the fact that he did not even inform Nabi ﷺ of his doings. May Allah Ta`ala bestow us with a considerable amount of such obedience and love. *Aameen*.

Disbelievers receiving benefit from their good actions in the hereafter

Nabi ﷺ was asked, "Your uncle Abu Taalib was affectionate to you, protected you and even assisted you. Will he be rewarded for his efforts in the hereafter?"
Nabi ﷺ replied, "Yes. A light form of punishment would be inflicted on him. Had it not been for me, he would have been placed in the lowest stage of *Jahannum*." (Muslim Shareef, Vol 1, Pg 971)
Similarly, the punishment to be inflicted on Haatim Tai (who died before the advent of Islam) would be lightened due to his extreme generosity. فقد ورد أن حاتما يخفف الله تعالى عنه بكرمه
We learn that a disbeliever will benefit in the hereafter from his good deeds for which *Imaan* is not a pre-requisite, though it will be in the form of his punishment being lightened. (Rooh-ul-Ma`aani, Vol 3, Pg 213)

Receiving the opportunity of performing *salaah* with the angels

Whoever calls out the *azaan* in the wilderness, says the *iqaamah* and thereafter performs *salaah*, a large group of angels follow him and the reward of his *salaah* will be multiplied by fifty fold. This is recorded by Moulana Abdul Hayy Lucknowi in the book *Tadweer-ul-Falak fi Husool-il-Jama`ati bil Jinni wal Malak*.

(This humble compiler adds that the following appears in Musannaf Abdur Razzaq:

إذا كان الرجل بفلاة من الأرض فأذن و أقام و صلى صلى معه أربعة آلاف من الملائكة أو أربعة آلاف ألف من الملائكة

(When a person in the wilderness calls out the *azaan*, says the *iqaamah* and performs *salaah*, four thousand angels or four million angels join him in his *salaah*.) (Vol 1, Pg 510)

On page 511, the following appears: إن أذن و أقام صلى خلفه من جنود الله ما لا يرى طرفاه

(Such large armies of Allah Ta`ala join him that the end of their flanks cannot be seen.)

The gist of both the *ahaadeeth* is the same as the above statement – *malfooz* with the exception of the reward.

In Shaami (Vol 1, Pg 358) under the chapter of *qiraat,* it is stated:

و روي في الخبر أن من صلى على هيئة الجماعة صلت بصلاته صفوف من الملائكة

(It appears in the *hadeeth* that many angels join the one who adopts the procedures for *jamaat salaah*). This is also the gist of the two *ahaadeeth*.

The three positions of the narrators of *ahaadeeth*

When one narrates *ahaadeeth* in the capacity of a *muhaddith*, he has to ensure that he narrates the exact chain of narrators and the wordings of the *hadeeth*. However, if he narrates *ahaadeeth* in the capacity of an orator or in order to prove a point, then he can suffice on the understood meaning of the *hadeeth*. It is not necessary that he narrate the exact chain of narrators and wordings of the *hadeeth*. The author of Hidaayah narrates *ahaadeeth* on the level of one proving a point. Therefore, it was possible for him to suffice on the understood meaning of the *ahaadeeth*. Hence, no objection can be raised against him if *ahaadeeth* are not located with the very same wordings narrated by him.

Showing preference to one child over the other

Q: Is there any harm in a parent preferring one child over the other as far as presenting them with gifts is concerned?

A: It appears in Bukhaari Shareef (vol 1, pg 352) that a *sahaabi* by the name of Nu`maan bin Basheer had presented a slave to his son. His wife insisted that she would only be pleased with him until Nabi ﷺ approved of him presenting the slave to his son.

This *sahaabi* went up to Nabi ﷺ and related what had transpired between him and his wife. He then requested Nabi ﷺ to approve of his gift to his son.

Nabi ﷺ asked him, "Have you granted an equal amount to your other children?" He replied in the negative. Nabi ﷺ then mentioned to him, "Fear Allah Ta`ala and implement equality amongst your children."

A similar narration appears in Bukhaari Shareef (vol 1, pg 361) as well, wherein Nabi ﷺ stated, "Do not appoint me as a witness over your oppression."

In yet another *Hadeeth*, Nabi ﷺ is reported to have mentioned, "I will not stand as a witness over oppression."

From this we understand that one should be impartial among his children. It is incorrect that one child is granted a gift and the other is either deprived or granted lesser. This is not the estate of a deceased person where each heir is allotted a different share.

(This humble compiler adds that it is stated in the commentary of Muslim Shareef written by Allamah Nawawi رحمة الله عليه that one should gift an equal amount to each one of his children whether male or female.

Showing preferential treatment when gifting one's children is regarded as *haraam* according to Imaam Ahmad bin Hambal رحمة الله عليه. However, according to Imaam Maalik, Imaam Shaafi`ee and Imaam Abu Hanifah رحمة الله عليهم, it is *makrooh* to do so and not *haraam*, and the gift would be approved in *shari`ah*. The reason for this is that it is

reported in a *hadeeth* that Nabi ﷺ had told this *sahaabi*, “Appoint someone else as a witness over your gifting.”

Had it been *haraam*, Nabi ﷺ would not have asked him to appoint someone else as a witness over his gifting. As far as the *hadeeth* wherein Nabi ﷺ stated: “I will not stand as a witness over injustice,” is concerned, then the explanation for it is, that the meaning of injustice is to move away from the path of equality and justice. Another point is that everything that falls beyond the definition of equality and justice will either be *haraam* or *makrooh*, and in this case the injustice was in the rank of *makrooh* as is understood from Nabi’s ﷺ statement: أشهد على هذا غيري (appoint someone else as a witness over this.) The reason for Nabi ﷺ considering this gifting to be *makrooh* was that this *sahaabi* had not gifted to his other children. In Faidh-ul-Baari (vol 3, pg 360), the commentary of Bukhaari, it appears that this *sahaabi* had two wives with offspring from both. Therefore, it was definitely unjust that he gifts the child of one wife and deprives the children of the other wife. That is why Nabi ﷺ refused to be a witness to it.
Furthermore, it is written that if showing preference was due to a valid reason then it will not be considered as injustice. For example, one child is pious and the other is a sinner (or one is able to see to his personal needs and the other is unable to do so, or one has a larger family than the other).

أما إذا كان الترجيح لداعية نحو كون أحدهما مؤمنا تقيا و الأخر فاسقا شقيا فلا جور في التفضيل

(A similar *fatwa* appears in Fatawaa Mahmoodiya, vol 5, pg 65)

A weak *hadeeth* can be used as proof in *fadhaa’il* (virtues of actions)

A weak *hadeeth* can be used as proof for *fadhaa’il* (virtues of actions) provided they have not reached the category of *moudhoo`* (fabrication). It cannot be used as proof for *masaa’il* and matters pertaining to *halaal* and *haraam*.

Imaam Ahmad bin Hambal, Yahya bin Ma`een and several other *muhadditheen* have stated:
إذا جاءنا في الحلال و الحرام تشددنا و إذا جاءنا في الفضائل تسهلنا (When we come across a *hadeeth* pertaining to *halaal* and *haraam* we are very stringent and we scrutinise the *hadeeth* thoroughly, but if the *hadeeth* relates to *fadhaa'il* then we tend to be lenient). (Tadreeb-ur-Raawi)

The different methods of solving the contradictions between *ahaadeeth*

When there are contradictory *ahaadeeth*, the Shaafi`ees firstly try to reconcile between the both. If this fails, they adopt the method of *tarjeeh* (overruling one over the other). If this fails as well, they claim that one of the *ahaadeeth* was abrogated. When this is impossible, they adopt the rule of *tasaaqut* (abandoning the contradictory *ahaadeeth*).
On the other hand, the Hanafis firstly verify as to whether any of the *ahaadeeth* were abrogated or not because, if any of them were abrogated there would be no need to reconcile between the both, nor overrule one over the other. If none of them were abrogated, they adopt the method of *tarjeeh*, because it is the demands of one's instinct that *tarjeeh* be adopted before *tatbeeq* (reconciling the both).
For example, if one receives two different pieces of information regarding one event, he will adopt *tarjeeh* and not *tatbeeq*. Lastly, if *tarjeeh* is not possible then only will *tatbeeq* be adopted.
For example, the *Hadeeth*: إنما الماء من المـــاء (*Ghusl* will only be necessary by the ejaculation of semen.) contradicts the *Hadeeth*:
إذا التقى الختانان و توارت الحشفة وجـــب الغســـل (*Ghusl* will be *waajib* (necessary) when the two private organs meet and the *hashafah* (tip of the penis) is concealed.)

Through the first *Hadeeth,* one learns that intercourse without ejaculation does not necessitate *ghusl* and through the second

Hadeeth, one understands that intercourse without ejaculation necessitates *ghusl*.

The Shaafi`ees reconcile between the both and say that the first *Hadeeth* refers to a wet dream and not intercourse. They support this by the statement of Hadhrat Ibnu Abbas: إنما المـــاء مـــن المـــاء في الاحـــتلام (the *Hadeeth* إنما الماء من الماء refers to a wet dream.)

The Hanafis say that the *Hadeeth*: إنما الماء مـــن المـــاء is abrogated as it was prescribed when water was scarce and this was also on a particular occasion. There was a *sahaabi* by the name of `Itbaan bin Maalik whose vision was extremely weak. He was the *imaam* in Quba. His sight was so weak that he would be compelled to perform *Salaah* at home whenever it rained. Once he requested Nabi ﷺ to come to his home in order that he performs salaah and he would thereafter fix that spot for his *salaah*. Nabi ﷺ agreed to this and arrived at his house one morning. Coincidentally, it was a time when he was having relations with his wife.
When Nabi ﷺ knocked at his door, he realised that it was Nabi ﷺ and he immediately left his wife before ejaculating. Nabi ﷺ perceived that the *Sahaabi* was engaged with his wife. Hence, he jokingly said to this *Sahaabi*, "You were busy with your wife. We might have hurried you up."
This *Sahaabi* confirmed this and enquired from Nabi ﷺ as to whether he needed to take a *ghusl* or not. On this occasion, Nabi ﷺ said: إنما الماء من الماء.
As for the statement of Ibnu Abbas رضي الله عنه, it was not mentioned as an explanation for this *Hadeeth*. Rather, someone had questioned him regarding the experiencing of a wet dream without ejaculating. So, in answer to the question, he used the words of the *Hadeeth* as a source of blessing and this is termed as: *bayaan-ul-mas'alah be-`un-waan-il-Hadeeth*.

The source of the *Hadeeth*: لا مهر أقل من عشرة دراهم (no dowry should be lesser than ten dirhams)

Allamah Ibnu Humaam has quoted the *Hadeeth*: لا مهر أقل من عشرة دراهم (No dowry should be lesser than ten dirhams) in Fath-ul-Qadeer, vol 2 on the authority of Daaraqutni and Ibnu Abi Haatim. He has also quoted the statement of Hafiz Ibnu Hajar that this *Hadeeth* is not lower than the rank of *hasan*.

The explanation of the *hadeeth*: من ترك الصلاة متعمدا فقد كفر (whoever leaves out a *salaah* intentionally becomes a *kaafir*)

The explanation of the hadeeth: من ترك الصلاة متعمدا فقد كفر is that it refers to one who is: غير ناو للقضاء و غير خاف من العقاب (he does not wish to perform *salaah* nor does he fear the punishment for leaving it out.) It is not taken on its literal meaning.

The purport for the *hadeeth*: لعن الله المحلل والمحلل له

The *hadeeth*: لعن الله المحلل والمحلل له (Allah Ta`ala has cursed the one who carries out *halaalah*[17] and the one for whom it is being carried out) applies to the situation where the husband fixes a fee for the *halaalah* or gets his divorced wife married with the condition of *talaaq*.

If a person marries a woman for the sake of *halaalah* but with the sole purpose of saving her household from splitting and being destroyed, then not only will it be permissible but this person will also be rewarded. (Rasm-ul-Mufti, Vol 2, Pg 540)

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[17] *Halaalah* refers to a procedure adopted to make lawful a woman for her previous husband after receiving three divorces from him. This would be possible when after spending her *iddat* from the the first husband she marries a second husband who consummates the marriage and then divorces her. She would now be lawful for her previous husband once her *iddat* from the second husband terminates.

من أحيى سنتي فقد أحياني (Whoever revives my *sunnat* has actually revived me) is a *hadeeth*

In reply to a student's question, Hadhrat said: من أحيى سنتي فقد أحياني is a *hadeeth*. There is a similar *hadeeth* that states: من أحيى سنة من سنتي قد أميتت بعدي فإن له من الأجر مثل أجور من عمل بها من غير أن ينقص من أجورهم شيئا (Whoever revives an unpractised *sunnat* will receive the reward of those who thereafter practise it without any decrease in their reward.)
In some *ahaadeeth* the following words appear: من تمسك بسنتي عند فساد أمتي فله أجر مأة شهيد (Whoever holds fast to my *sunnat* at the time of havoc and turmoil will receive the reward of a hundred martyrs.)
Both these *ahaadeeth* are recorded in Mishkaat Shareef, vol 1, pg 30. It was the habit of the author of Mishkaat to quote the reference of every *hadeeth* which he recorded. However, this (the second *hadeeth*) is one *hadeeth* for which no reference has been quoted.

النكاح من سنتي and فمن رغب عن سنتي فليس مني are two separate *ahaadeeth*

النكاح من سنتي فمن رغب عن سنتي فليس مني is not one whole *hadeeth*. Rather, من سنتي النكاح is a separate *hadeeth* and فمن رغب عن سنتي فليس مني is a separate *hadeeth*. They were mentioned on different occasions by Nabi ﷺ.

Proof for the *karaahat* (reprehensibility) of *qiraat khalf-al-imaam* (reciting the Qur'aan whilst following an *imaam*)

Imaam Muslim has recorded the *hadeeth*: إذا قرأ فأنصتوا (When the *imaam* recites the *qiraat*, then remain silent.) which is a proof for the reprehensibility of the *muqtadee* (the one following the *imaam*) reciting the Qur'aan.

Imaam Muslim commented on this *hadeeth* by saying: صـــحيح عنـــدي (This *hadeeth* is authentic according to me). However, Imaam Daaraqutni has commented about a similar *hadeeth* recorded in his *kitaab*, that among the narrators of this *hadeeth* are Hasan bin Ammaarah and Imaam Abu Hanifah who are both weak, whereas there are thirty five other *ahaadeeth* in his very own *kitaab* where the name of Imaam Abu Hanifah appears, yet in none of those places has he ever commented on the *hadeeth*.

Allamah `Aini has taken Daaraqutni to task for having commented on Imaam Abu Hanifah in this manner. He writes that he has no shame for saying that a great personality like Imaam Abu Hanifah was weak. He will be questioned about it on the Day of *Qiyaamah*. He has tried moving such a great mountain which he is unable to move.

Proof for travelling for the purpose of visiting graves

Imaam Ghazaali has written that the *hadeeth*: كنت نهيتكم عن زيارة القبـــور ألا فزوروهـــا (I had previously prohibited you from visiting the graves. Behold! Visit them now.) is general. It refers to the graveyard of one's locality or of another town. Hence, we learn that travelling for the purpose of visiting a grave is also permissible. (Ihyaa-ul-Uloom, vol 1, pg 244)

Consulting women

Ibnu Mas`ood ﷛ has stated regarding women: شاوروهن و خالفوهن فإن الخير و البركـــة في مخالفتـــهن (Consult the women but oppose them as well, for in opposing them lies good and blessing.)

Regarding women, Hadhrat Umar ﷛ has stated: طاعـــة النســـاء ندامـــة (Obedience to women brings about regret.) (Moudhoo`aat-e-Kabeer ma`a Tazkirat-ul-Moudhoo`aat)

The proof of the *ghair muqallideen* (those who do not subscribe to an *imaam*) for the invalidity of three *talaaqs*

The *ghair muqallideen* cite the statement of Hadhrat Ibnu Abbas ﷺ as proof for the invalidity of three *talaaqs* issued in one sitting. The statement is as follows: "Three *talaaqs* used to be considered as one during the era of Nabi ﷺ, the *khilaafat* of Abu Bakr ﷺ and the first two years of the *khilaafat* of Umar ﷺ. Thereafter, Umar ﷺ issued the decree of three *talaaqs* being counted as three."

Ibnut-Turkumaani has refuted this statement of Ibnu Abbas ﷺ in Al-Jowharun-Naqiyy fir-Raddi `alal Baihaqi. He has written that let alone this statement being a *wahm*, it is totally false and the ulama have accepted it as being incorrect.

(There are several answers to this discussion that appear in Bazl-ul-Majhood, vol 3, pg 271)

Congregational *du`aa*

A *hadeeth* in Kanz-ul-Ummaal states: "Whenever a group of people gather to make *du`aa* in a manner that some make *du`aa* whilst others say *aameen*, then Allah Ta`ala accepts such a *du`aa*."

(Through this we understand that not only is congregational *du`aa* prescribed by the *shari`ah*, but it is also a quicker means of the *du`aa* being answered.)

Presentation of the bondsmen's actions

It appears in the *hadeeth* that the actions of the servants of Allah are presented to Him every Monday and Thursday. Therefore, Nabi ﷺ used to fast on these days as explained in a *hadeeth* wherein he mentioned, "I desire that my actions be presented to Allah Ta`ala whilst I am fasting." (Tirmizi, Vol 1, Pg 157)

As for the actions being presented to Nabi ﷺ, then this is established, but there is no specific day mentioned.

Bursting out in laughter is not established from Nabi ﷺ

It is not established that Nabi ﷺ had ever burst out in laughter. However, he used to laugh occasionally. (Ihyaa-ul-Uloom, Vol 1, Pg 363)
Nabi's ﷺ habit was to smile. (Shamaa'il-e-Tirmizi, Pg 15) Once, on seeing some *Sahaabah* bursting out in laughter, Nabi ﷺ told them: لو رأيتم ما أرى لضحكتم قليلا و لبكيتم كثيرا (Had you only seen that which I see, you would laugh less and cry more.) (Bukhaari, Vol 2, Pg 960 with the word علمتم in place of رأيتم)

The prophecy regarding Imaam Abu Hanifah

Once, Nabi ﷺ placed his blessed hand on the thigh of Salmaan Farsi ؓ and said, "Such a personality will be born from your nation that if knowledge were to be found on the Thurayya star, he will endeavour to acquire it."
The ulama are of the opinion that this *hadeeth* refers to Imaam Abu Hanifah because he is of Persian origin. (Bukhaari, Vol 2, Pg 727)

The *Sahaabah's* ؓ statement is proof

According to the Hanafis, the statement of a *sahaabi* is a proof as long as no other *sahaabi* objected to it. (Noor-ul-Anwaar, Pg 222)

Treating guests differently

On one occasion, Hadhrat `Aaishah رضي الله عنها had given a beggar only a piece of bread and on another occasion she honoured a beggar by feeding him with meals. Someone asked her the reason for this and she replied: أمرنا أن ننزل الناس على منازلهم (We were ordained to honour people according to their ranks.) (Bazl-ul-Majhood, Vol 5, Pg 247)
Once, Hadhrat Ibnu Umar ؓ had placed different dishes of food on the *dastarkhaan* (tablecloth) at different places. He then addressed his guests and said, "Each person should remain in the place he was assigned to." Hence, each person was seated according to his rank on the *dastarkhaan*.

(This humble compiler adds that, we understand from these incidents that it is not necessary to feed the same dish of food to all the guests, nor is it an act of disdain to serve all the guests with the same variety of food. It all depends on the host whether he prefers treating the guests equally or in accordance to their ranks.)

Increase in *sajdahs*

Once, a *sahaabi* by the name of Rabee`ah bin Ka`b ﷺ was serving Nabi ﷺ on a journey by fetching water for him. One day, Nabi ﷺ asked him to ask for whatever he wished. This *sahaabi* replied: مرافقتك في الجنة (Your companionship in *Jannah*.)

Nabi ﷺ asked him if he desired for anything else. He replied: هو ذاك (I only wish for that.) Nabi ﷺ mentioned: فأعني على نفسك بكثرة السجود (In that case, assist me in going against your carnal desires by making plenty of *sajdahs*.)

Nabi ﷺ meant that he should perform *salaah* in abundance. The number of *sajdahs* will increase in accordance to the increase in *salaah*. (Mishkaat, Vol 1, Pg 84)

The *sunnat* (practice) of Hadhrat Ali ﷺ

Q: Some people are of the opinion that shaving the head is a reprehensible act; (based on the fact) that one of the signs of the hypocrites as mentioned in the *hadeeth* is that they will shave their heads and their necks will be thick. Is this correct?

A: This is incorrect. Hadhrat Ali ﷺ used to habitually shave his head. He was big in built and had a thick neck. His beard was spread out and would reach his shoulders. His mere sight was able to cause his enemies to urinate.

A narration regarding the shaving of the beard

I once met an Egyptian *aalim* (who had a clean-shaven beard) in Makkah Mukarramah. (Thinking that since he is an *aalim*, he might have come across a narration to prove his action) I asked him,

Mufti Sahib: Why do you shave your beard? Is it proven in any *hadeeth*?

Aalim: Then must I keep a big moustache and imitate *Shaitaan*?

Mufti Sahib: Can't you understand? My question is that why don't you grow a beard and imitate Rasulullah ﷺ? Why are you shaving your beard and imitating *Shaitaan*?

He remained silent and then said,

Aalim: I shave due to cleanliness and neatness.

Mufti Sahib: (It appears in the *hadeeth*) إن الله نظيف يحب النظافة (Most definitely Allah Ta`ala is pure and He loves purity.) Further, Allah Ta`ala had granted every aspect of cleanliness and purity to Nabi ﷺ. There was not a single aspect of cleanliness and hygiene unheard of in the life of Nabi ﷺ, and Nabi ﷺ had a beard. Hence, shaving the beard is not an act of cleanliness. Rather, growing the beard is an act of hygiene and neatness.

Reading يغفر الله لنا و لكم at the time of *musaafahah* (hand clasp)

There is no mention in the *hadeeth* of reading: يَغْفِرُ اللهُ لَنَا وَ لَكُمْ (May Allah forgive our sins) at the time of *musaafahah*. However, the glad tiding of sins being forgiven at the time of *musaafahah* does appear in the *hadeeth*. People may be saying these words in expression of this glad tiding.

The words وَارْزُقْنَا شَفَاعَتَه in the *du`aa* after *azaan*

This (referring to the last *malfooz*) is like the *hadeeth* that says that whoever makes *du`aa* for Nabi ﷺ to be granted *waseelah* (a position

in *Jannah*), Nabi ﷺ will intercede on his behalf. It is only in expression of this glad tiding that these words are mentioned. Otherwise, it is not proven from any *hadeeth*.

Q: Nabi ﷺ has promised interceding on behalf of a person. So why are the words: اِنَّكَ لا تُخْلِفُ الْمِيْعَاد (O Allah! Verily you do not go against your words) read?
A: The reason is that Allah Ta`ala has promised accepting the intercession of Nabi ﷺ.

Sayyid-ut-Taabi`een* (Leader of the *Taabi`een)

Two personalities are referred to as *Sayyid-ut-Taabi`een*. One is Muhammad bin Sireen and the other is Hasan Basri.
Muhammad bin Sireen had met several *Sahaabah* رضي الله عنهم.

The son has no value in comparison to Nabi ﷺ

In the battle of Badr, Abu Bakr رضي الله عنه was guarding Nabi ﷺ whilst his son, Abdurrahman was fighting on behalf of the *mushrikeen* (polytheists). He became a Muslim later on.
Once, he told his father, "O my father! In the battle of Badr, you were within my reach, but I had left out the idea of attacking you because of you being my father."
Hadhrat Abu Bakr رضي الله عنه replied, "If you were within my reach, I would not have spared. How could you have the courage to confront Nabi ﷺ?"

Imaam Owzaa`ee رحمه الله

Imaam Owzaa`ee was a renowned *muhaddith* of the past. It was his routine to relieve himself once a month. When he became old and weakness crept in, he found the need to relieve himself twice a month.

Whenever someone visited him, his mother would tell the visitor, “Make *du`aa* for my son. His stomach is of no use. He now needs to relieve himself twice a month.”
This is mentioned in Shaikh Abdul Wahhaab Sha`raani’s *kitaab*, Meezaan-ul-Kubra.

The most virtuous water

The most virtuous water is the water which flowed as a *mu`jizah* (miracle) from the blessed fingertips of Nabi ﷺ. Zam Zam is the most virtuous water after that.
Zam Zam is even more virtuous than the water of Howdh-e-Kowthar. The reason is that when the chest of Nabi ﷺ was split open, his blessed heart was placed in a tray from *Jannah* yet it was washed with Zam Zam water. It was not the water of Howdh-e-Kowthar. This is similar to the sand that is touching the blessed body of Nabi ﷺ. It is even more virtuous than the *`arsh* since Allah Ta`ala does not have a physical body like us.

ناصية – *Naasiyah*

There are four parts to one’s head. The hair which is part of the first portion is towards the front. The hair of the second portion is towards the back. The hair of the third portion is towards the right and the hair of the fourth portion is towards the left. The portion whose hair is towards the front is called *naasiyah* and this equals quarter of the head.

Hadhrat Abu Sufyaan رضي الله عنه and Hadhrat Mu`aawiyah رضي الله عنه

This is a unique fact that Hadhrat Abu Sufyaan رضي الله عنه, the father of Hadhrat Mu`aawiyah رضي الله عنه was always in the forefront of the campaigns against Nabi ﷺ. Allah Ta`ala had later on bestowed him with the gift of *imaan*.

However, his son, Hadhrat Mu`aawiyah ؓ never came out in confrontation against Nabi ﷺ. Even if he happened to accompany the *kuffaar* army, he would secretly sneak away.

Hadhrat Mu`aawiyah's ؓ mother

Hadhrat Mu`aawiyah's ؓ mother was very outspoken and courageous. She was previously married to another man. Once, he became suspicious of her having an affair. Thus, he questioned her, but she denied it.

His suspicions regarding her were not dispelled and he eventually decided to go to a fortune-teller. Before going to him, he wished to test him. Hence, he hid a grain of wheat in the private organ of his conveyance and approached the fortune-teller. He asked the fortune-teller what he had hidden. The fortune-teller in turn correctly described to him what he had hidden.

After being fully satisfied, he asked the fortune-teller about the suspicions he had regarding his wife. The fortune-teller replied that the suspicions were baseless and his wife will give birth to a king. When he informed her of this, she requested him to divorce her because she did not want to give birth to such a child through him.

Subsequently, he divorced her. Thereafter, she married Hadhrat Abu Sufyaan ؓ who later on accepted Islam. She gave birth to Hadhrat Mu`aawiyah ؓ through him.

When Nabi ﷺ took *bay`at* (the oath of allegiance) from the Muslim women and asked them to proclaim the words: و لايـــزنين (they will not commit adultery.), the wife of Abu Sufyaan said, "Is it possible for a free woman to ever commit adultery?" When Nabi ﷺ asked them to proclaim the words: و لايســـرقن (they will not commit theft.) she said, "Abu Sufyaan is a miser. He does not see to all my needs and my children's needs. Can I take from his wealth that amount which will suffice for our needs without his permission?"

Nabi ﷺ gave her permission to do so. Thereafter, he asked them to proclaim the words: و لايقتلن أولادهن (they will not kill their children nor bury them alive.) She then said, "Who has remained alive from such people? In the battle of Badr, you killed those who had committed this."
This was the mother of Hadhrat Mu`aawiyah who was later known as the king of Shaam.

Congregational *I`tikaaf*

Q: Since when was there the practice of congregational *i`tikaaf*? Some people say that Hadhrat Shaikh Zakariyya رحمه الله had initiated this new *bid`at*.
A: Congregational *i`tikaaf* was in existence from the blessed era of Nabi ﷺ. It appears in the narration of Bukhaari that Nabi ﷺ had mentioned, "Those who sat with me in *i`tikaaf* during the first ten days of Ramadhaan should sit with me in *i`tikaaf* during the second ten days of Ramadhaan."
When the last ten days approached, Nabi ﷺ again announced in the like manner and they sat for the entire month in order to search for Laylat-ul-Qadr.
Hadhrat Shah Abdul Azeez has related that Shah Waliyyullah had sat in *i`tikaaf* with a large group of people and a lot of *faidh* (spiritual benefit) was derived through it. This appears in the *Malfoozaat* of Shah Waliyyullah.

Hadhrat Thanwi رحمه الله used to sit in *i`tikaaf* in Thanabawan with a large group. During the lifetime of Hadhrat Thanwi رحمه الله Hadhrat Shaikh-ul-Hadeeth had written a letter addressed to Khwajaa Azeezul Hasan Majzoob. He answered the letter in pencil. Khwajaa Sahib had travelled such a great distance to Thanabawan just to sit in *i`tikaaf*.

In Saharanpur, Hadhrat Moulana Khaleel Ahmad Sahib Saharanpuri used to sit in *i`tikaaf* and a large group used to join him.
A few students who had sat in *i`tikaaf* over here had seen Nabi ﷺ in their dream and he mentioned to them that we will meet at the Howdh-e-Kowthar.

The proof for the *topee* and turban in the *hadeeth*

Q: Some people are of the opinion that a *topee* should not be worn. They hold the view that if a *topee* is worn then a turban should be worn as well. Otherwise it should not be worn.
A: The following narration is recorded in Abu Dawood Shareef and in Tirmizi as well: فَرْقُ مَا بَيْنَنَا وَ بَيْنَ الْمُشْرِكِيْنَ الْعَمَائِم عَلَى الْقَلانِسِ (The difference between our attire and the attire of the polytheists is the wearing of turbans on the *topees*.)
The *topee* itself is proven from the word القلانس, but the *muhadditheen* have commented negatively regarding this *hadeeth*.
Imaam Tirmizi رحمه الله said: إسناده ليس بقائم (Its chain of narrators is not strong.) Imaam Tirmizi has recorded this narration. However, in the commentary of Shamaa'il-e-Tirmizi, Jam`ul-Wasaa'il, it is reported that three methods are established from Nabi ﷺ: (1) Only wearing a *topee*. (2) Performing *salaah* only wearing a turban. (3) Performing *salaah* with the turban tied over a *topee*.
The best would be to wear a *topee* with a turban tied over it. It is also better to perform *salaah* in this manner. However, only wearing a *topee* or only the turban is also correct, but it would be incorrect to do so if it implies that one is not showing importance to *salaah*.
Moulana Abdul Hayy Lucknowi has written: After a lot of research on this topic, I was unable to find any proof, but I did find something in the writings of my father. He stated that if one shows such importance to the turban that he does not attend the gatherings of his friends without tying a turban then such a person's *salaah* and *imaamat* will be *makrooh* without tying a turban. This is because in

his case, performing *salaah* without a turban will result in him performing *salaah* in menial clothing.

A friend of mine by the name of Moulana Faidhul Hasan Sahib Gangohi who had written the footnotes of Usool-ush-Shaashi as well as Musallam-uth-Thuboot, Husaami, Rasheediya etc. used to wear a *sherwaani*[18] over his *kurta* in the month of Ramadhaan despite the boiling and sweltering summer heat. His entire clothing would be drenched in perspiration, but he would still perform his *salaah* wearing his *sherwaani*. When he used to lead the *Taraaweeh salaah* in this manner, people would tell him, "Why are you putting yourself under so much of difficulty? There is no need for it. Perform the *salaah* without the *sherwaani*." He would reply, "I don't visit my friends without a *sherwaani*, how will I be able to stand in front of Allah without a *sherwaani*?"

Q: How long should the turban be?
A: This also appears in Jam`ul-Wasaa'il. Nabi ﷺ had two turbans. One was *sughra* and the other was *kubra*. The length of one was six *ziraa`* (approx. 3 metres) and the other was twelve *ziraa`* (approx. 6 metres).

Will the *sunnat* of tying a turban be achieved by wearing a scarf?

Q: People normally wear scarves. Will the *sunnat* of the turban be achieved through this?
A: The *sunnat* of wearing a scarf will be achieved.

Collective *du`aa*

Q: Is collective *du`aa* after *salaah* established?
A: It appears in the *hadeeth* that *du`aas* made after the *fardh salaah* are accepted. Hence, everybody desires that his *du`aa* be accepted

[18] A long waist coat (jacket).

and thus each person makes *du`aa*. This is an unintentional collective *du`aa*.

It is reported in the *hadeeth* that whoever raises his hands in *du`aa* after the *fardh salaah* Allah Ta`ala feels ashamed to reject his *du`aa*. Thus, every person desires that his *du`aa* be accepted. Therefore, every *musalli* will raise his hands in *du`aa* and coincidentally a collective *du`aa* transpires.

Mufti Shafee` Sahib has written an entire booklet trying to prove the correctness of collective *du`aa*.

A *du`aa* to be recited after every *salaah* has been recorded in '`Amal-ul-Yowmi wal-Laylah' which is a book written by Hafiz Ibnus Sunni. These two *ahaadeeth* are recorded there, as well as the wordings of the *du`aa*.

Shaking the hands at the time of *musaafahah* (greeting)

Shaking the hands at the time of *musaafahah* [19] is indicative of one's sins falling away. That is why some have the habit of saying: يغفر الله لنا و لكم (May Allah forgive us.) when greeting each another, although it is not proven in the *hadeeth*.

Making *du`aa* at the time of *mu`aanaqah* (embracing)

Q: Is there any *du`aa* to be recited at the time of *mu`aanaqah*?

A: I have no knowledge of this. However, at the time of the battle of Khaibar some of Nabi's ﷺ relatives who had migrated to Ethiopia returned. Among them was Hadhrat Ja`far and Hadhrat Zubair. On that occasion Nabi ﷺ made *mu`aanaqah* with Hadhrat Ja`far رضي الله عنه and said, "I do not know whether the arrival of Ja`far brings more joy or the victory of Khaibar."

[19] *Musaafahah* will translate as shaking both hands in our context, but it actually means clasping both hands when greeting. Shaking the hands when making *salaam*, is not *sunnat*. The hands should only be clasped. (Tansl.)

Wearing thin (refined) clothing

Q: Should one abandon wearing thin and refined clothing and what is the source of: مـــن رق ثوبـــه رق دينـــه (Whoever's clothing is thin and refined his *deen* becomes frail and weak.)?

A: I have no knowledge of this. However, one should not wear so thin clothing that exposes the figure of one's body. (It appears in the *hadeeth*) رب كاســـيات عاريـــات (Many women are naked yet wearing clothes.) One explanation of this is that they wear such thin clothing through which their bodies are exposed.

Q: Does this only apply to women?

A: This also applies to men who cover the areas of the body that are compulsory to cover with thin clothing. A mere *lungi* will suffice. Nabi ﷺ used to frequently wear a *lungi* and wrap himself in a sheet. The following words appear in the *hadeeth*: حـــتى ظهـــر بيـــاض إبطيـــه (The whiteness of Nabi's ﷺ armpits was exposed.) It is evident that it could not have been a *kurta* but rather a *chaadar* (sheet).

Saying *alhamdulillah* after swallowing a morsel of food

Q: What is the basis of reciting *bismillah* before eating a morsel and reciting *alhamdulillah* after swallowing a morsel?

A: The *du`aa* that appears in the *hadeeth* and that which everyone should read is:

اَلْحَمْدُ لِلّٰهِ ٱلَّذِيْ أَطْعَمَنَا وَ سَقَانَا وَجَعَلَنَا مُسْـــلِمِيْن (All praise belong to Allah who fed us, gave us water do drink and made us Muslims.) and: اَللّٰهُمَّ اجْعَلْهُ هَنِيْئا مَرِيْئا (O Allah! Make it wholesome and delicious.).

Alhamdulillah is also recited when the food is eventually emitted i.e. after one relieves himself. The following *du`aa* is recited: الحمد لله الـــذي أذهب عـــني الأذى و عافـــاني (All praise is due to Allah who has removed this harmful matter from me and granted me ease.)

Hafiz Ibnu Hajar was unfair in the matters of the *Hanafis*

Hafiz Ibnu Hajar رحمة الله عليه, the commentator of Bukhaari Shareef was a Shaafi`ee. Although Allamah Anwar Shah Kashmiri رحمة الله عليه used to refer to him as Hafiz-ud-Dunya, yet he was displeased with him. He used to say, "Hafiz Ibnu Hajar was unfair when it came to the *hanafis*. He knew the strong proofs of the *hanafis*, but he would not mention them. Rather he would quote such weak proofs that could easily be rejected." He used also say, "Hafiz Ibnu Hajar considered it *fardh-e-`ain* to refute Imaam Tahaawi رحمة الله عليه. Therefore, in many places he writes *Tahaawi Hanafi* and then refutes him. According to me, it is *fardh-e-`ain* to refute Hafiz Ibnu Hajar."

The council appointed by Hadhrat Umar رضي الله عنه at the approach of his demise consisted of seven individuals

Ulama from various countries were invited to come to Hijaaz. In one of the discussions, one of their prominent *aalims* said that the council appointed by Umar رضي الله عنه before his demise consisted of six individuals (to whom he entrusted the appointment of his successor).

An Indian *aalim*, Moulana Abdul Haleem Siddeeqi stood up and said, "There were seven individuals. Hadhrat Ibnu Umar was also a member. However, Hadhrat Umar had mentioned regarding him, 'He will not be appointed as the *khaleefah*, but will remain as a member of the council. The following appears in Bukhaari Shareef, vol 1, pg 524:

ما أجد أحق لهذا الأمر من هؤلاء النفر أو الرهط الذين توفي رسول الله ﷺ و هو عنهم راض فسمى عليا و عثمان و الزبير و طلحة و سعدا و عبد الرحمن بن عوف و قال يشهدكم عبد الله بن عمر و ليس له من الأمر شيء

(I do not find anyone more capable for the post of *khilaafat* besides these individuals with whom Nabi ﷺ was pleased at the time of his demise. He then took the names of Ali, Uthman, Zubair, Talhah, Sa`d and Abdurrahman bin `Auf رضي الله عنهم.

He then said, "Abdullah bin Umar will be a council member but he will not be appointed as a *khaleefah*.")

This Arab *aalim* did not answer him. Thereafter, he went to his mother and related this discussion to her. She replied, "This is correct. It does appear in a certain *kitaab*." This Arab *aalim* was so overcome with grief (due to the Indian *aalim* correcting him), that it led to his death.

Definition of *bid`at*

Q: What is the correct definition of *bid`at*?

A: The definition of *bid`at* is to believe something to be part of *deen* whereas it is not part of *deen*. The basis of it is the *hadeeth*: من أحدث في أمرنا هـذا مـا لـيس منـه فهـو رد (Whoever innovates something new in our religion it is rejected.) (Mishkaat Shareef, Vol 1, Pg 27)

Qiyaam, *Meelaad* and being affected by taking the name of Nabi ﷺ (in poetry form)

Q: In the *meelaad* celebrations the Barelwis stand and sing *ash`aar* (poetry) that cause them to cry.

A: Every Muslim has a natural liking for Nabi ﷺ and it is the demands of his *imaan* that he be affected by mentioning the name of Nabi ﷺ, more especially, when poetry is sung in a tune, because these tunes play a great role in affecting a person's emotions. However, one should not misconstrue this to mean that *qiyaam* and *meelaad* celebrations are correct. Rather, they have become *bid`at* due to the large amounts of obscene acts associated with it.

The status of the *ahaadeeth* in Mustadrak Haakim

Some are of the opinion that with the exception of the words صلى الله عليه و سـلم no other portion of Mustadrak Haakim is authentic. However, Hadhrat Shah Abdul Azeez Sahib Dehlawi has stated in Bustaan-ul-

Muhadditheen that the narrations of Mustadrak Haakim are of four categories. Quarter are *saheeh*, quarter are *hasan*, quarter are *dha`eef* and the remaining quarter are *moudhoo`* (fabrications).
Nevertheless, the preferred view is that those *ahaadeeth* regarding which Allamah Zahabi has not commented on Haakim's authentication are *saheeh*. The Mustadrak Haakim with the *tasheeh* (classification) of Allamah Zahabi has been published by Daa'iratul Ma`aarif, Hyderabad.

Recognising a person after fifty years through his feet

The incident of Hadhrat Wahshi ﵁ recognising a person through his feet after fifty years is quite famous. Once, two people had travelled to Syria to enquire from Hadhrat Wahshi regarding his assassination of Hadhrat Hamzah ﵁. One of them covered his entire body only exposing his feet and eyes. He then asked Hadhrat Wahshi if he recognised him.

Hadhrat Wahshi replied, "Approximately fifty years ago, a child was born in the house of `Adiy bin Khiyaar and they needed a wet nurse for the child. They had asked me to search for a wet nurse and at that time the child was covered in a sheet. I had only seen the feet of that child. It seems that your feet are the same as the feet of that child." This turned out to be true and this person was Abdullah the son of `Adiy bin Khiyaar and his companion was Ja`far bin `Amr bin Umayyah Dhamari." (Bukhaari Shareef, Vol 2, Pg 583)

Refusing to accept an invitation due to a *hadeeth*

When I was in Kanpur, I never accepted an invitation unless the students were also invited. The reason for this is that it appears in the *hadeeth*: شر الطعام طعام الوليمة يدعى إليه الأغنياء و يترك الفقراء (The worst food is where the rich are invited and the poor are left out.) (Mishkaat, Vol 2, Pg 278/ Jaami`us-Sagheer, Vol 2, Pg 40) Those who are considered as leaders should exercise caution in not accepting such invitations where the poor are not invited.

Jam`ul-Fawaa'id is a combination of fourteen *hadeeth kitaabs*

In reply to this servant's (compiler) question, Hadhrat said, "Jam`ul-Fawaa'id is an excellent *kitaab*. It is a combination of fourteen *hadeeth kitaabs*. Its excellence can be gauged from the fact that Hadhrat Thanwi رحمة الله عليه had given all his *kitaabs* to the different *madaaris* with the exception of Jam`ul-Fawaa'id which he kept with him. This is also stated in the preface written by Hadhrat Thanwi رحمة الله عليه at the end of Jam`ul-Fawaa'id."

Photography is impermissible

A person sought permission to take a photograph of me. I did not permit him and told him that photography is impermissible. This person responded saying,

Person: The impermissibility is with regards to idols.

Mufti Sahib: Hadhrat `Aaishah had hung a curtain with pictures on it in her apartment. On seeing it, Nabi ﷺ tore it and said that the people to be inflicted with the worst punishment will be those who draw pictures. (Bukhaari Shareef, Vol 2, Pg 880)

In this incident, there were no idols, yet Nabi ﷺ tore the curtain with pictures and expressed his displeasure.

Person: This is only a reflection, similar to a person's image reflected in water. One does not play any role in it.

Mufti Sahib: Man does play a role in it, for the simple reason, that the camera does not capture the picture out of its own accord. The entire process is commenced by man's action. Then man also completes the developing of the photo as well.

Is the picture of Nabi ﷺ shown to the inmate of the grave?

Q: When an inmate of the grave is questioned regarding Nabi ﷺ, is he shown a picture of Nabi ﷺ?

A: The *Hadeeth* does not explicitly mention whether a picture would be shown or all the barriers between him and Nabi ﷺ will be removed and the physical self of Nabi ﷺ would be shown. With regards to a dead person being questioned: ما تقول في هـــذا الرجـــل (Who is this person?) without being shown a picture or the physical self of Nabi ﷺ,[20] this is similar to a court case. One has to present details of the case without it being in front of him. When one appears in court, he is then questioned regarding this case which he is fully aware of.

Similarly, the dead person knows in advance that he will be questioned regarding Nabi ﷺ. Hence, the question will be in reference to the knowledge he has of Nabi ﷺ.

Shaitaan being able to assume the form of Allah Ta`ala and not Nabi ﷺ

Q: (In Jeddah someone had asked) Why does *Shaitaan* have the ability to assume the form of Allah Ta`ala and not Nabi ﷺ?

A: *Shaitaan* only has the quality of misguiding and Nabi ﷺ was sent for the sole purpose of guidance. Allah Ta`ala has both the attributes of guiding and misguiding:

يُضِلُّ بِهٖ كَثِيْرًا ۙ وَّيَهْدِىْ بِهٖ كَثِيْرًا *(Allah Ta`ala misguides many through this example and guides many by means of this example.)[26:2]*

Therefore, it is possible for *Shaitaan* to adopt any form and pretend to be Allah. However, he does not have the ability to adopt the form of Rasulullah ﷺ.

Seeing Nabi ﷺ in the wakeful state

Person: Hadhrat Shaikh Zakariyya رحمة الله عليه had once explained in the Bukhaari lesson that the *Sufis* and the *muhadditheen* have a difference of opinion with regard to seeing Nabi ﷺ in the wakeful

[20] The commentators of Hadeeth have presented these explanations. It is possible that it will differ from person to person.

state. The *muhadditheen* negate it and the *Sufis* support it. Hadhrat Shaikh then said, "How can one deny it if he has experienced it."

Hadhrat: Once, Hadhrat Shaikh رحمة الله عليه had seen the blessed image and form of Nabi ﷺ whilst in *sajdah* during his *awwaabeen salaah* after Maghrib. Immediately, the thought crossed his mind that perhaps this is what the *hadeeth* refers to when it says: "Whoever saw me in a dream will see me whilst awake."

Q: Did this occur in Madinah?
A: No.

Is it more superior to see Nabi ﷺ in a dream or in the wakeful state?

Another question posed to me was that, is it more superior to see Nabi ﷺ in a dream or in the wakeful state? Hadhrat Shaikh had posed this question to many ulama teaching *Hadeeth*. He also enquired from me as to what was my opinion.

I replied that seeing Nabi ﷺ in a dream has been guaranteed that it is true,[21] but there is no guarantee for seeing Nabi ﷺ in the wakeful state. That is why it is more virtuous to see Nabi ﷺ in a dream.

Hadhrat Shaikh رحمة الله عليه then enquired as to whether it is possible for *Shaitaan* to appear in the form of Nabi ﷺ in the wakeful state.

I answered that it is impossible for him to appear in the form of Nabi ﷺ, in both the wakeful state and in a dream. However, one's imagination can portray an image.

Person: It is easier for the mind to portray the form of Nabi ﷺ in one's dream.

Hadhrat: The *Hadeeth* has verified this issue.

[21] Nabi ﷺ has mentioned: من رآني في المنام فقد رآني فإن الشيطان لايتمثل بي (Whoever sees me in a dream has definitely seen me, for *Shaitaan* cannot appear in my form.)

Q: The *Hadeeth* speaks about: فــإن الشــيطان لايتمثــل بي (*Shaitaan* cannot adopt my form), but one's imagination can create an image in a dream.
A: No mention has been made of it. Since the *Hadeeth* has given the guarantee, one's imagination will be unable to create an image. However, there can be a difference in Nabi's ﷺ appearance.

Proof of using a fan

Hadhrat Moulana Madani رحمة الله عليــه used to disapprove the usage of a fan. He would remark, "Is there any proof in the *hadeeth* to use an instrument to create wind?"
Once when Moulana had come to Saharanpur, I quietly told Hadhrat Shaikh رحمة الله عليــه that the usage of a fan is proven through the *hadeeth*. Hadhrat Abu Hurairah رضي الله عنه would fan those performing *salaah*.
Hadhrat Shaikh رحمــة الله عليــه replied, "Well and good. Bring the *kitaab* and I will discuss this with Moulana in private."
Hadhrat Shaikh رحمة الله عليــه then told Moulana that using a fan is proven in the *hadeeth*. Hadhrat Madani رحمة الله عليه enquired about its source.
Hadhrat Shaikh رحمــة الله عليــه replied that this *hadeeth* does not appear in Bukhaari or Muslim Shareef. Nevertheless, it appears in a *kitaab* compiled by the principal of Darul Uloom Deoband, Moulana Habeebur-Rahman, and Shaikh-ul-Adab Moulana I`zaaz Ali Sahib has written its commentary. He has also provided the sources for the *ahaadeeth* that appear therein. This *kitaab* is also included in the Darul Uloom syllabus and its name is Laamiyaat-ul-Mu`jizaat.
Hadhrat Shaikh رحمة الله عليــه then showed him the *Hadeeth*. On seeing it, Hadhrat Moulana Madani رحمــة الله عليــه remained silent and stopped disapproving the usage of a fan.

Hafiz Ibnu Manda's compiling of *hadeeth*

Hafiz Hasan bin Manda رحمة الله عليــه had travelled for forty years on foot in acquiring *hadeeth*. As he passed each town, he would enquire as to

which *muhadditheen* lived there. He would then go to each *muhaddith* and note down all the *ahaadeeth* known to him together with its chain of narrators. By the time of his demise, he had collected so many *ahaadeeth* that he left forty trunks of *hadeeth* books written by him.

The leftover water of a Muslim

Q: Is there any cure in the leftover water of a Muslim and is the leftover water of a Hindu pure?

A: Mulla Ali Qari رحمة الله عليه has classified: سور المؤمن شفاء (There is cure in the leftover of a *mu'min*) as a fabrication. However, he has stated that the wording is fabricated but the meaning is correct. Its meaning is established through other means.

With regards to a non-Muslim, then if he has not drunk wine before having drunk water and there is no other impure substance in his mouth then his leftover water will be pure. This appears in the books of *fiqh*.

Cleaning the utensil after eating

In reply to a student's question, Hadhrat said, "When the utensil is cleaned it makes the following *du`aa*: 'O Allah! In the manner this person has cleaned and purified me, You purify him from sins.'" (Mishkaat, pg 369)

Hadhrat then said, "The following words appear in the *hadeeth* of Bukhaari Shareef: بقــوا أو نقــوا (Either leave some food for the next person or clean the plate.)"

The slap of Moosa عليه السلام

Q: Is it true that Moosa عليه السلام had slapped *malak-ul-maut* (the angel of death) and this resulted in him losing an eye?

A: It is true. This *hadeeth* appears in Bukhaari Shareef and his slap was no ordinary slap. It was the slap of a *nabi*. It was a *Moosawi* slap.

Piety should be considered in *nikaah*

It was the time for Moulana Abraarul Haq Sahib رحمة الله عليه to get married. I told him, "The best family is the family who the father and brother prefer, the best conduct and mannerism is that which the mother and sister like, and my suggestion is that you should also add the condition of piety."

(The *hadeeth* has also instructed us to consider this aspect.) Nabi ﷺ has mentioned: تنكح المرأة لأربع لمالها و لحسبها و لجمالها و لدينها فاظفر بذات الدين تربت يداك (A woman is married for one of four reasons; her wealth, her family status, her beauty, or her piety. Be successful with piety and may your hands be soiled.) (Mishkaat, vol 2, pg 267)

Apparent obstacles for deriving benefit

Q: What are the obstacles for deriving benefit, and when will one derive benefit?

A: Despite Nabi ﷺ being the *nabi* and the greatest of all creation, yet he was given the command of: وَقُلْ رَّبِّ زِدْنِيْ عِلْمًا (O My Rabb! Increase me in knowledge.) Therefore, Nabi ﷺ made the *du`aa* for the increase in knowledge.

There are two types of *`ilm* (knowledge): (1) *`ilm-e-naafi`* (beneficial knowledge) (2) *`ilm-e-ghair naafi`* (non beneficial knowledge)

The following *du`aa* was made for beneficial knowledge: اللهم إني أسألك علما نافعا (O Allah! I beg of You for beneficial knowledge) and the following *du`aa* was made for protection against non-beneficial knowledge: اللهم إني أعوذبك من علم لا ينفع (O Allah! I seek Your protection from non-beneficial knowledge.)

The question arises as to when will a person receive beneficial knowledge? The answer is that the following conditions have to be

found: (1) sound clear reasoning (2) firm conviction in the knowledge (3) firm determination to put it into practice
(4) irresistible endeavour to remove all obstacles.

Effort is generally made to acquire sound reasoning. Eight to nine years are spent in studying *kitaabs*, reading up their footnotes and researching their commentaries. However, no effort is made to build up a firm conviction. Where will it be acquired? One will not acquire it through reading up footnotes etc. One needs to sit in the company of the *ahl-e-dil* (pious) and then only will *yaqeen-e-kaamil* (firm conviction) be created.

Two aspects are necessary for sound reasoning: (1) one should not have *ghabaawat* (deficient understanding) (2) one should not have *ghawaayat* (perverse understanding). Generally, these were the two main causes for the uprising of the deviated sects.
Treating *ghabaawat* is simple but treating *ghawaayat* is difficult. The treatment for *ghabaawat* is that the person should be made to understand the entire discussion. However, a crooked minded person will conclude differently from what was intended in the discussion. Therefore, treating this problem is very difficult.

An example of perverse understanding

A group of people had come to Moulana Thanwi رحمة الله عليه and told him, “We have gambled. Will our lots be chosen?”
Was it Moulana’s responsibility to show them which digits would be chosen! Nevertheless, Moulana remarked, “Who are these people? Take them out of here. Send them outside.” These people began saying, “Moulana has ordered that we be taken out. He actually meant that our digits would be chosen.”
This is what perverse understanding means.

An example of deficient understanding

There was once a *muhaddith* who used to perform *witr salaah* after relieving himself. Daily he would perform *witr salaah* on several occasions. When he was asked the reason for this he replied, "It appears in the *Hadeeth*: مـــن اســـتجمر فليـــوتر (Whoever relieves himself should perform *witr*.)"

He had understood the word: فليـــوتر to mean: perform *witr salaah*, whereas in this context it does not mean *witr salaah*. It was then made known to him that in this context it refers to using an odd number of clay clods for *istinjaa* (cleansing).

In short, these are the two obstacles for deriving benefit.

A charm

Q: Will it be considered a spell if a person suffering with backaches places the legs of a child born upside down (with legs out first), on his back?

A: It is mentioned in the *Hadeeth* that the cure for *nazar* (evil eye) is that the one who cast the *nazar* should be asked to wash his limbs. The water should then be poured over the affected person.[22] In this way, the effect of the *nazar* will wear off. (Mishkaat, Vol 2, Pg 390) If the case in question is of a similar nature, then it is absolutely correct and it is not a charm. However, it apparently seems that this is a charm.

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[22] With reference to Allamah Nawawi, Mulla Ali Qari has explained the following procedure in Mirqaat (Vol 8, Pg 66): Water should be filled in a large basin. The one who cast the *nazar* should gargle his mouth and spit the water back into the basin. He will wash his face and then take water with his left hand using it to wash his right palm and vice versa. He will then wash his right elbow by taking water with his left hand and vice versa. The area between his palm and elbow (forearm) will not be washed. Thereafter, he will wash his right foot followed by his left knee. He will then wash the inner side of his lower garment. Water being used for washing the different limbs should fall back into the basin. This water will then be poured over the rear of the affected person's head.

The thigh is part of the private area

Hadhrat Shah Waliyyullah Dehlawi رحمة الله عليه has written in his commentary of Mu'atta that the thigh is not part of the private area for those involved in hard labour.

However, this is not the preferred view. Nabi ﷺ had addressed Hadhrat Ali رضي الله عنه: يا علي لا تبرز فخذك و لا تنظر فخذ حي و لا ميت (O Ali! Do not expose your thigh nor should you look at the thigh of a living or dead person.) (Mishkaat, Vol 2, Pg 269 with reference to Abu Dawood and Ibnu Majah)

Muslims erecting statues of non-Muslims at four way crossings in their villages

Q: The Muslims in certain areas of Meerut have erected statues of Indira Gandhi at four way crossings. This is done for personal and political agendas. What is the ruling for this?

A: ما المسئول عنها بأعلم من السائل (The one being questioned does not possess more knowledge than the questioner.) However, the following quotation regarding clothing does appear in Alamgiri (vol 2, pg 276) and Al-Bahr-ur-Raa'iq (vol 5, pg 123):

و يكفر بشد الزنار في وسطه إلا إذا فعل ذلك خديعة في الحرب و طليعة للمسلمين (A Muslim will be regarded as a disbeliever for tying a *zunnaar* (belt worn by Christians) around his waist unless it is done as a tactic of deception at the time of war or as a symbol for the Muslims.)

It is understood from this quotation that if a Muslim prisoner wishing to escape dresses in the attire of the disbelievers then it is totally permissible. With regard to pictures and statues etc., I have not come across any related quotations.

Repeating the *salaah* due to talking after making *salaam* mistakenly

Q: Will the *salaah* be complete if in a three or four *rakaat salaah* the *imaam* makes *salaam* after two *rakaats* mistakenly and begins

talking. Thereafter, the *muqtadees* reminded him and he completed the remaining *rakaats*.

A: The *salaah* is invalid. One should not be confused with the *hadeeth* of Zul-Yadain, because it is abrogated. The incident of Zul-Yadain had transpired when speaking in *salaah* was allowed. (Ad-Durr-ul-Mukhtaar, Vol 1, Pg 413)

Once, Nabi ﷺ made *salaam* after the second *rakaat* in a four *rakaat salaah* (either Zuhr or `Asr). After the *salaam* Hadhrat Zul-Yadain enquired, "Has the number of *rakaats* decreased or have you forgotten?"

Nabi ﷺ replied, "None of the two."

Zul-Yadain then said that either one of the two has occurred. Nabi ﷺ asked the *Sahaabah* and they agreed with what Zul-Yadain had said. Nabi ﷺ thereafter performed the remaining two *rakaats* and completed the *salaah*. (Bukhaari Shareef, Vol 1, Pg 146)

Raising the hands in *du`aa* after *salaah*

It is difficult to prove that Nabi ﷺ had raised his hands in *du`aa* after salaah.[23] However, Nabi ﷺ used to recite the following *du`aa* after those *fardh salaahs* which are followed by *sunnats*:

اللهم أنت السلام و منك السلام تباركت يا ذالجلال والإكرام

[23] It is proven that Nabi ﷺ did raise his hands in *du`aa* but this was a general *du`aa* and not after *salaah*. It was the noble practice of Nabi ﷺ to raise his hands when making *du`aa*: أن النبي صلى الله عليه و سلم كان إذا دعا رفع يديه و مسح وجهه بيديه

It is also an *adab* (etiquette) of *du`aa* to raise the hands: عن ابن عباس قال المسألة أن ترفع يديك حذو منكبيك

In yet another *Hadeeth* it is mentioned: إن ربك حي كريم يستحي من عبده إذا رفع يديه إليه أن يردهما صفرا. Nabi ﷺ has commanded us to raise our hands at the time of *du`aa*: إذا سألتم الله فسلوه ببطون أكفكم و لا تسألوا بظهورها. All the above mentioned *ahaadeeth* appear in Abu Dawood, Vol 1, Pg 209.

The following *Hadeeth* explains the manner in which Nabi ﷺ made *du`aa* at the time of *salaat-ul-istisqaa* (*salaah* for rain): و رفع يديه فدعا أو يدعو يستسقي رافعا يديه قبل وجهه (Abu Dawood, vol 1, pg 164/165)

At times, Nabi ﷺ would recite the following *du`aa*:

لا إله إلا الله وحده لا شريك له له الملك و له الحمد و هو على كل شيء قدير اللهم لا مانع لما أعطيت و لا معطي لما منعت و لا ينفع ذا الجد منك الجد

Sometimes, other *du`aas* would also be recited. (Shaami, Vol 1, Pg 88)

Making *du`aa* after *Eid Salaah* and *Janaazah Salaah*

In reply to someone, Hadhrat said that making *du`aa* after *Eid salaah* has not been explicitly reported from Nabi ﷺ. However, its permissibility can be proven.

The following *hadeeth* is recorded in the *kitaab* '`Amal-ul-Yowmi-wal-Laylah': "When a bondsman raises his hands in *du`aa* after *salaah* Allah Ta`ala feels ashamed to reject the *du`aa*. In the *hadeeth* the words: بعد كل صلاة appear and they are general. Hence, the *Eid salaah* is included therein. Those who do not accept this should produce a *hadeeth* that has an exclusion.

Someone in the gathering then posed the question of *du`aa* after the *Janaazah salaah*. Hadhrat replied that *Janaazah salaah* would not be included in this *hadeeth* because the word *salaah* is unspecific and general. Hence, it refers to any *salaah* in its complete form which consists of *ruku* and *sajdah*. In actual fact, *Janaazah salaah* is not *salaah*. It is only a *du`aa*. It is figuratively termed as *salaah*. Therefore, it will be *makrooh* to make *du`aa* after it.

Du`aa after the *Eid khutbah*

In answer to someone Hadhrat said that someone had asked Hadhrat Thanwi رحمة الله عليه regarding the *du`aa* after the *Eid khutbah*. Hadhrat Thanwi replied that the following appears in the *hadeeth*: دبر كل صلاة دعوة مستجابة (*Du`aas* are accepted after every *salaah*.) From this it is understood that the *du`aa* should be made immediately after the

salaah without any delay. Therefore, making *du`aa* after the *Eid khutbah* instead of after the *Eid salaah* will alter the *sunnat*.

How must the *nafl salaah* after the *witr salaah* be performed?

Q: Is it more virtuous to perform the *nafl salaah* after the *witr salaah* sitting or standing?

A: Hadhrat Shaikh-ul-Hind رحمة الله عليه would perform the *nafl salaah* sitting. Someone had asked him about only receiving half the reward for performing the *salaah* sitting. His reply was that Nabi ﷺ had performed them sitting. Therefore, by sitting, the noble habit of Nabi ﷺ would be followed to a greater extent, though the reward may be lesser.

Hadhrat Thanwi رحمة الله عليه would usually perform these *nafl* standing because *`azeemat* (the original and perfect method) lies in this and at times he would perform them seated.

Hadhrat Moulana As`adullah Sahib a great *khaleefah* of Moulana had asked Moulana the reason for him doing so.

Moulana replied, "I perform these *nafl* seated occasionally so as not to allow my *nafs* to deceive me by making me think that I am doing something great by continuously practising on *`azeemat*."

Hadhrat Moulana Irshaad Sahib who was present said that it was the practice of Moulana Madani رحمة الله عليه to sit and perform these *nafl*.

Thereafter, Hadhrat mentioned that Nabi ﷺ would remain standing in *tahajjud salaah* for hours on end to the extent that his feet would swell. He would then perform his *witr* after which he would perform these *nafl* seated.

At times, Nabi ﷺ would commence the *nafl* standing and due to fatigue, he would sit and recite a lengthy *qiraat*. He would then stand and recite a bit more Qur'aan before going into *ruku*.

From this we learn, that the desire of Nabi ﷺ was to perform *salaah* standing, but due to extreme fatigue and the lengthy *qiraat*, he would sit.
Nabi ﷺ was also asked regarding him performing *salaah* seated. He replied that I still receive the complete reward even though I perform my *salaah* sitting. (Mishkaat, Vol 1, Pg 110, Chapter on moderation in action)

When must the *imaam* take his place on the *musalla*?

Imaam Muhammad رحمة الله عليه has written in Kitaab-us-Salaah that he had asked Imaam Abu Hanifah رحمة الله عليه regarding a person who stands for *salaah* at the time of *hayya `alal falaah.* Imaam Abu Hanifah رحمة الله عليه replied:
"لا حرج (There is no problem.)"
He then asked him regarding a person who stands for *salaah* at the commencement of the *iqaamah*. Imaam Abu Hanifah رحمة الله عليه gave the same reply.
From this we understand that there is concession for both methods. Therefore, it will be incorrect to disapprove any one of them. However, one should bear in mind that the answer of Imaam Abu Hanifah and the statements of the *fuqahaa* refer to the situation where the *imaam* is already seated close to the *musalla*. The situation of where the *imaam* sits on his *musalla* at the commencement of the *iqaamah* and then only stands at the time of *hayya `alal falaah* is not established.

Initially, the *Sahaabah* ﷺ used to stand for *salaah* prior to them even seeing Nabi ﷺ approaching. Nabi ﷺ had then prevented them from this and mentioned: لا تقوموا حتى تروني (Do not stand for *salaah* until you see me.) From then onwards, Hadhrat Bilal ﷺ would wait for Nabi ﷺ. As soon as he saw the curtain on the doorway of Nabi ﷺ being raised, he would understand that Nabi ﷺ was coming out and then only would he commence with the *iqaamah*.

The other *Sahaabah* ﷻ would then stand in the *saffs* and by the time Nabi ﷺ reached his *musalla* the *saffs* would be straight.

Verifying a *hadeeth* normally quoted by the *Tableeghi Jamaat*

In reply to a question pertaining to the *ahaadeeth* often quoted by the *tableeghi jamaat*, Hadhrat said: "The following *hadeeth* is recorded in At-Targheeb-wat-Tarheeb: 'One step in the path of Allah Ta`ala is far better than many *rakaats* of *salaah* performed in the *Ka`bah* on night of *Laylat-ul-Qadr*.'

Under the chapter of *Jumu`ah* (Vol 1, Pg 124), Imaam Bukhaari reports a similar *hadeeth* proving the virtue for hastening to the *Jumu`ah salaah* with the following words: من اغبرّت قدماه في سبيل الله حرّمه الله علـــى النـــار (Allah Ta`ala has made the fire of *Jahannum haraam* on one whose feet were soiled in the path of Allah.)

In Kitaab-ul-Jihaad, Vol 1, Pg 394, Imaam Bukhaari has narrated a similar *hadeeth* with the following words: ما اغبرّت قدما عبد في سبيل الله فتمسّـــه النار (The fire of *Jahannum* will not touch the feet of the person whose feet were soiled in the path of Allah.)"

Etiquettes and conditions for the acceptance *of du`aas*

Q: The *du`aas* of parents in favour of their children are readily accepted. What are the details?

A: The *du`aa* of a *mu'min* never goes unanswered. It is always accepted. As far as conditions are concerned, then there are conditions for everything. For example, one's *salaah* will only be accepted when his body, clothing, and place of *salaah* are clean and he is facing the *qiblah*.

Similarly, there are conditions for the acceptance of *du`aas*. One needs to have a good opinion of Allah Ta`ala that He will accept my *du`aa*, and if my *du`aa* is not accepted on account of my request being inappropriate then also I will be happy.

In one *hadeeth* Nabi ﷺ mentioned of a person who was on a journey in a foreign land and his hair was dishevelled saying *ya rabb, ya rabb, ya rabb*. However, his food, drink and clothing were acquired through *haraam* means, so how will his *du`aa* ever be accepted?
Therefore, for the acceptance of *du`aas*, one's food, drink and clothing should be of *halaal* sources.

In another *hadeeth* Nabi ﷺ has mentioned that Allah Ta`ala does not accept the *du`aa* of an inattentive person.
He will be verbally making *du`aa* yet his heart will be entertaining thoughts other than his *du`aa*. Such a person's *du`aa* is not accepted.
In yet another *hadeeth*, Nabi ﷺ is reported to have stated that a *mu'min's du`aa* is accepted as long as he does not hasten. The *Sahaabah* ؓ asked Nabi ﷺ as to what was meant by him hastening. Nabi ﷺ replied, "When one begins to say, 'I am making *du`aa* yet my *du`aa* is not being answered.'"

A method of saving oneself from the crime of desisting to talk to a fellow *Muslim* for more than three days

Q: Two people had an argument that led to them not talking to each another. One of them wishes to resume talking to the other person due to the *hadeeth* that prohibits us from desisting to talk to a fellow *Muslim* for more than three days due to enmity. What must he do if the other person refuses to talk to him?
A: The one wishing to resume talking will be absolved of his duty by making *salaam* to his fellow brother. By doing this, he will not be party to the sin of abstaining from talking to a fellow Muslim. In fact, the sin will be entirely on the other person.

The wisdom of saying *alhamdulillah* after sneezing

Hafiz Ibnu Qayyim has written that there are two veins that run in one's brain. One is a vein of leprosy and the other is a vein of influenza. The vein of influenza overpowers the vein of leprosy and this results in one sneezing. Therefore, we are taught to recite

alhamdulillah after sneezing to thank Allah Ta`ala for having saved us from a harmful ailment as leprosy.

Ishraaq and *Chaasht namaaz*

According to the *fuqahaa* and *muhadditheen* there is only one *nafl salaah* to be performed between sunrise and *zawaal* and that is called *salaat-ud-duhaa (chaasht)*. However, according to the *Sufis* there are two types of *nafl salaahs* to be performed in this time. One is *Ishraaq* and the other is *Chaasht*. They have divided the time between sunrise and *zawaal* into two parts. The *salaah* read in the first part is known as *Ishraaq* and the *salaah* read in the second part is known as *Chaasht*. They have interpreted some of the related *ahaadeeth* as *Ishraaq* and some as *Chaasht*. In this way, both these *salaahs* are proven from the *ahaadeeth*. Another point is that at times, Nabi ﷺ would perform *salaah* early and this was known as *Ishraaq* and at times the same *salaah* was performed a little later and it was known as *Chaasht*.

Objection against requesting the pious to make *du`aa*

Q: Why do people request the pious to make *du`aa* if everything occurs through the will of Allah Ta`ala?

A: Why do you eat if Allah Ta`ala has the ability to fill your stomach without you eating. This is only an *ilzaami* (to silence) answer. The actual answer is that Allah Ta`ala has commanded us to make *du`aa*: ادْعُوْنِيْٓ اَسْتَجِبْ لَكُمْ (Call unto me and I will answer you), and requesting others for their *du`aas* is proven through the *hadeeth*.

Nabi ﷺ had requested Hadhrat Abu Bakr رضي الله عنه to make *du`aa* for him when he was sent as the leader of the *hujjaaj* in 9 A.H.

Similarly, when Hadhrat Umar رضي الله عنه had asked Nabi ﷺ for permission to proceed for *umrah*, Nabi ﷺ granted him permission and told him: أشركنا في دعائك يا أخي (O my brother! Include me in your *du`aa*.) From this we understand that it is also correct for a senior to request a junior to make *du`aa*.

Request for general *du`aa*

Hadhrat Moulana Fakhruddeen Muradabadi رحمة الله عليه the former *shaikh-ul-hadeeth* of Darul Uloom Deoband had gone to Saharanpur. As he was departing, the students came up to his vehicle for *musaafahah* (greeting) and requested him for *du`aas*.
He then said, "There has to be some objective for the *du`aa*."
I replied, "Nabi ﷺ had requested Hadhrat Umar ﷺ: أشركنا في دعائك (Include me in your *du`aa*.) The objective of the *du`aa* was not specified."
On hearing this, he remained silent thinking to himself that what a foolish person I have come across (this statement was just as some form of humour).

Should water be drunk during meals or after meals?

In reply to this servant (compiler), Hadhrat said, "Nabi ﷺ did not drink water after meals and I do not know if he drank during meals. However, there are two opinions of the physicians. Some are of the opinion that it is not healthy to drink during meals and others are of the opinion that drinking after meals is equally unhealthy. Both these views are recorded in Bustaan-ul-Muhadditheen written by Faqeeh Abul-Laith."

An academic research of the name Salool in the name Ibnu Salool

The name Salool that appears in the name of the leader of the *munaafiqeen* (hypocrites) Abdullah bin Ubayy ibnu Salool, is his mother's name and not that of his grandfather, as it apparently seems. (Footnote of Jalaalain, Vol 2, Pg 395)

Why was Hadhrat Hilaal bin Umayyah ﷺ admonished despite him being an old person?

Q: Ka`b bin Maalik, Hilaal bin Umayyah and Muraarah bin Rabee` ﷺ were admonished for not participating in the battle of Tabuk.

However, the question that arises is why was Hilaal bin Umayyah ﵁ rebuked, whereas his wife had described him with the following words: إنه شيخ ضائع (he is old and weak), which necessitates that *jihaad* was not compulsory on him?
A: His wife described him in this manner whilst she was sobbing and in a state of grief. Hence, firstly this was not his actual condition. Secondly, in *jihaad* there are duties that do not require a lot of physical strength. The objective is to be present.
Hadhrat Hassaan bin Thabit ﵁ was made in charge of a fort wherein the womenfolk were kept. Someone came and informed him of a certain Jew who was looking at the women and requested Hadhrat Hassaan to kill him. Hadhrat Hassaan replied, "I am unable to accomplish that task. Had I been able to do so I would not have been left here."

The word *halka phulka* (very light) that appears in the Tableeghi Nisaab (Fazaa'il-e-A`maal)

Q: A *hadeeth* appears in the Tableeghi Nisaab wherein Nabi ﷺ is reported to have mentioned: "A Muslim worthy of being envied is he who is *halka phulka* (light) (i.e. he does not have a heavy burden of a family), performs *salaah* in abundance, he is content with the meagre sustenance he receives, obeys Allah Ta`ala entirely, remains unknown to others, passes away quickly, does not have an extensive estate and nor are there many to cry over him."
Does this mean that one can decrease his family by birth control?
A: The *hadeeth* does not convey this meaning. It means that when one becomes famous, earns a high status in society and his business is flourishing then such a person will have lots of duties.
Generally, obligations are not fulfilled which results in one being held accountable for his wrong doings. One who is not popular, does not have many acquaintances, is light and passes away early, his affair is easy and rendering an account of his book of deeds will be easy. Therefore, one who has plenty of wealth will take longer to render an account of his deeds, because he will be questioned

regarding the source of his wealth and the avenues where he had spent it. In proportion to the amount of wealth one possesses, accountability becomes more difficult. The one who had a paltry sum of wealth will have an easy account to render. This is the meaning of the *hadeeth* and not what you had understood.

Retraction from a *hadeeth*

Q: Whilst in Saharanpur, you had quoted a *hadeeth* of Musannaf Abdur-Razzaq in reply to Moulana Manzoor Ahmad Sahib of Kanpur. It was stated that Nabi ﷺ had invited some *Sahaabah* ﷺ for meals on the occasion of the marriage of Hadhrat Faatimah رضي الله عنها. You had then commented that we understand from this *hadeeth* that it is permissible to invite people for meals on the occasion of one's daughter's marriage. However, after some time your retraction from this statement was published in the monthly journal 'Ar-Riyadh'.

A: I did retract from my previous statement because of a narrator in the chain of narration whom the *muhadditheen* have severely criticised. Moulana Yunus Sahib the *shaikh-ul-hadeeth* of Saharanpur pointed this out, and he had requested me to retract from the statement.

مسائل فقهيه

Masaa'il of *Fiqh*

Tahaarah

Why does the skin of man not become pure by tanning it?

Q: Do the skins of all animals become *paak* (purified) by tanning?
A: Yes, with the exception of the skin of a swine and human being.

Q: I have heard that the reason for the skin of a human not becoming *paak* is that he is deserving of being honoured and dignified. I do not understand this. Being honoured does not seem to be a reason for being impure.
A: Man is *ashraf-ul-makhlooqaat* (best of creations) and he is honoured and dignified. Allah Ta`ala says:
وَلَقَدْ كَرَّمْنَا بَنِيٓ اٰدَمَ (And We have honoured the children of Aadam عليه السلام.)
The limbs of a human have to be respected. Using the skin of a human amounts to disrespect. Thus, the *fuqahaa* have passed this law on the basis of disrespect. The following appears in Hidaayah, vol 1, pg 24: و كل إهاب دبغ فقد طهر و جازت الصلاة فيه و الوضوء منه إلا جلد الخنزير و الآدمي . . . و حرمة الانتفاع بأجزاء الآدمي لكرامته (Every tanned skin is pure with the exception of the skin of a human and a swine. *Salaah* can be performed on it and *wudhu* can be made from the water filled in a utensil made from it. The reason for the prohibition of taking benefit from the body parts of a human is respect and honour.)
In Hidaayah, vol 3, pg 39, the following appears:

و لايجوز بيع شعور الإنسان و الانتفاع به لأن الآدمي مكرم لا مبذل فلايجوز أن يكون شيء من أجزائه مهانا

(It is impermissible to sell the hair of a human or to derive benefit from it because man has to be honoured and not disgraced.)

Making *wudhu* standing

Q: How is it to make *wudhu* standing?
A: The *wudhu* will be valid.

Q: Will the *wudhu* be *makrooh*?
A: I have no knowledge of this. I have not come across any quotation that says that it is *makrooh* to make *wudhu* standing. However, sitting on an elevated place at the time of *wudhu* is counted as an etiquette of *wudhu* and contradicting an etiquette does not result in a *makrooh* act.

و قال في البحر و لا يلزم من ترك المستحب ثبوت الكراهة إذ لا بد لها من دليل خاص. شامي 84/1

Nevertheless, carrying out the rituals of *wudhu* and *ghusl* is not the objective. Rather, entering into the state of *wudhu* and *ghusl* is the objective. (This could be understood through the following scenario:) If one has to dive into a pool and the limbs of *wudhu* get wet, one will now be in the state of *wudhu*. Similarly, if on a rainy day, a person stands beneath a gutter and his limbs get wet, he will be in the state of *wudhu*. In both these situations, the person was not sitting. Through this, we learn that sitting is not a requirement of *wudhu*.

Which direction must one face when having a ghusl (bath)?

This insignificant servant (compiler - Ml Noorullah) had once gestured to Moulana Isma`eel of South Africa to request Hadhrat to take a rest. When he requested Hadhrat to take a rest, Hadhrat told him, “Someone else had put this thought in your mind.”

Hadhrat then said that the father of Moulana Muhammad Ali of Bombay had related to us that once in Surat, Moulana Yusuf Binnori رحمة الله عليه and a few others were discussing that it is *sunnat* to face the *qiblah* when making *wudhu*, but whilst taking a bath in which direction must one face?
They then told me (the father of Moulana Muhammad Ali) to go to Mufti Mahdi Hasan رحمة الله عليه and pose this question to him from my side, and thereafter relate his answer to them.
I went to Mufti Sahib and posed the question to him. Mufti Sahib told me, "This question could not have been raised by you. Who asked you to pose this question?" I then related to him the entire discussion.
He then told me, "Go to my house, and bring such and such a *kitaab* that is on a certain shelf in my room."
I brought the *kitaab* for him. He opened the *kitaab*, extracted the entire *mas'alah* and noted it and gave it to me. The *mas'alah* was that one should face the east when taking a bath. When I returned with the *mas'alah*, tears swelled in the eyes of Moulana Muhammad Yusuf Binnori رحمة الله عليه and he said, "We have not appreciated this senior personality."

Why do the *sunnats* precede the *faraa'idh* in *wudhu*?

A newly graduated *aalim* had gone to a *peer sahib*. Thinking to himself that this *peer sahib* has only taken up the post of a peer without even studying *Hidaayah* (book on Hanafi *fiqh*), he decided to test him.

Hence, he went up to him and asked, "*Sunnats* are a completion for the *faraa'idh* but why is it that one first washes his hands till the wrists, then gargles his mouth and then puts water into his nostrils before carrying out the *fardh* of washing the face, whereas these are all *sunnats*?"
The *peer sahib* indicated to his *khaadim* (attendant) and told the *aalim* to ask him. This *aalim* was a bit hesitant because he was asked

to pose the question to the *khaadim* who was appointed to bring the mud clods for *istinjaa*. The *peer sahib* told him again to ask the *khaadim*.

Eventually, he asked the *khaadim* and he replied, “You are aware that water has three qualities. It is colourless, tasteless and odourless. A person first washes his hands so that he will be able to see if the colour is normal. He then gargles in order to determine the taste of the water and lastly he places the water into his nostrils to distinguish its smell. When one finds that all the qualities of the water are normal he will understand that it is now pure and the water is: على صفة المنزّل من السماء (as it is sent down from the sky). Allah Ta`ala says: وَ اَنْزَلْنَا مِنَ السَّمَآءِ مَآءً طَهُوْرًا (And We showered pure water from the skies.) The water is now suitable to fulfil the *fardh* of *wudhu* which is a pre-requisite of *salaah*.”

On hearing this, the very same *aalim* who had posed this question so that the *peer sahib* will fail to answer was now dumbfounded. Whilst he was still in this state of shock, the *khaadim* left the mud clods and departed. This *aalim* followed him outside and asked him to repeat the answer so that he could note it down.

The *khaadim* replied, “What explanation are you asking for? I do not know anything.”

The truth of the matter was that the *peer sahib* had made *tasarruf* (made *du`aa*) on this *khaadim* as a result of which he spoke. These personalities also used *tasarruf* in this manner.

The *karaahat* (reprehensibility) of *israaf* (wastage) in *wudhu* and its *roohaani* (spiritual) effect

Q: Hadhrat! Nowadays taps have been fitted in the *masaajid* for making *wudhu* and this causes extra water to be used. Will this fall within the definition of *israaf*?

A: Yes. It will fall under the definition of *israaf* and this will be *makrooh* when the amount used is more than the *shar`ee* requirement.
(It is stated in Ad-Durr-ul-Mukhtaar: و مكروه الإسراف (Israaf is *makrooh*)
It is further stated in Radd-ul-Muhtaar:
(قوله : والإسراف) أي بأن يستعمل منه فوق الحاجة الشرعية ، لما أخرج ابن ماجه وغيره عن عبد الله بن عمرو بن العاص أن رسول الله صلى الله عليه وسلم مر بسعد و هو يتوضأ فقال : ما هذا السرف ؟ فقال : أفي الوضوء إسراف ؟ فقال : نعم ، وإن كنت على نهر جار

Q: Will this *israaf* have a spiritual effect?
A: Yes. It will definitely have a spiritual effect.

Salaah

Engaging in *zikr* during the *makrooh* times of *salaah* is more virtuous

Q: Is it more virtuous to engage in *zikr* or to recite the Qur'aan during the *makrooh* times of *salaah* (sunrise, *zawaal* and sunset)?
A: It is more virtuous to engage in *zikr* because the recitation of the Qur'aan is a *rukn* (fundamental) of *salaah*, and *salaah* is *makrooh* during these times. Therefore, engaging in *zikr* will be more virtuous, although it will not be *makrooh* to recite Qur'aan Shareef.

و في البغية الصلاة على النبّي ﷺ في الأوقات التي تكره فيها الصلاة و الدعاء و التسبيح أفضل من قراءة القرآن ا هـــ

و لعله لأن القراءة ركن الصلاة و هي مكروهة فالأولى ترك ما كان ركنا لها (البحر الرائق، 1: 251 / رد المحتار، 1: 250)

Performing *salaah* and making *sajdah-e-tilaawat* during *makrooh* times

Q: Is it correct to perform *janaazah salaah* or *sajdah-e-tilaawat* during the *makrooh* times?

A: No, it is incorrect. However, if the *janaazah* arrives during these times or the *aayat* of *sajdah* is recited during these times, then both will be correct though *makrooh-e-tanzeehi*.

(و كره) تحريما ... (صلاة) ... (و لو) ... (على جنازة و سجدة تلاوة و سهو) ... (مع شروق) ... (و استواء) ... (و غروب ...) ... فلو وجبتا فيها لم يكره فعلهما : أي تحريما

قوله : (أي تحريما) أفاد ثبوت الكراهة التنزيهية . الدر المختار مع رد المحتار 1 :250/ البحر الرائق 1 : 250

Using one's discretion for determining the time of sunrise and sunset

Q: What must one do if he does not know the time of sunrise and sunset?

A: Once we were stranded in France. It was announced that the flight will not depart as scheduled and we disembarked. The ceiling was covered with mirrors. Hence, we did not know whether it was night or day nor did we know the direction of the *qiblah*. We saw a Punjabi Hindu and asked him the time of sunset. He replied, "Sometimes it sets at two 'o' clock and sometimes at eight 'o'clock. I don't really know."

Q: What did you then do?

A: We decided that since there was the *mas'alah* of *taharri* (using one's discretion) we should practise it to determine the *qiblah*. فَأَيْنَمَا تُوَلُّوْا فَثَمَّ وَجْهُ اللهِ (Whichever direction you face, Allah Ta`ala is there.)

Q: What did you do for the *salaah* times?

A: Can one not use his discretion? I did this as well. One may employ his discretion.

Reading Asr *salaah* after *mithl-e-awwal* in the Haram Shareef and whilst on journey

The *mufta behi* (view on which the *fatwa* is issued) with regards to the time for the commencement of Asr *salaah* according to the Hanafi *mazhab* is *mithl-e-thaani* (when the shadow of an object reaches double its length). According to the view of *Sahibain* (Imaam Abu Yusuf and Imaam Muhammad) and one view of Imaam Abu Hanifah, the time for Asr *salaah* commences after *mithl-e-awwal* (when the shadow of an object equals its original length) which corresponds to the view of *a'immah thalaathah* (the three *imaams* of *fiqh*; Imaam Maalik, Imaam Shaafi`ee and Imaam Ahmad bin Hambal). (Tahtaawi `ala Maraaqil Falaah, pg 95)
In the Haram Shareef Asr *salaah* is performed after *mithl-e-awwal*, and when I am in the *haram* I also perform Asr *salaah* with them. Likewise, when I am travelling and there is no chance of me being able to perform the Asr *salaah* after *mithl-e-thaani,* I perform it after *mithl-e-awwal*.

Azaan called out at once from different *musjids*

When the *azaan* is called out from different *musjids* at the same time one should reply to the *azaan* of the *musjid* he will be attending to perform his *salaah*. (Shaami, vol 1, pg 268/ Kabeeri, pg 363)

Replying to the *azaan*

Generally, the *fuqahaa* are of the opinion that it is *sunnat* to verbally reply to the words of the *azaan*. However, Muhaqqiq Ibnu Humaam who is called *Muhaqqiq alal-itlaaq* by Molwi Ahmad Radha Khan, and Allamah Ibnu Nujaim Misri are of the opinion that it is *waajib* to verbally reply to the words of the *azaan*. They cite the following *hadeeth* as proof: قولوا مثل ما يقول المؤذن (say what the *mu'azzin* says.). The

word قولــــوا is in the imperative tense which implies *wujoob* (compulsion), provided there is no evidence to the contrary. (Shaami, vol 1, pg 267)

The *azaan* of one who shaves or trims his beard

It is not permissible to shave or trim the beard lesser than one fist. Therefore, the *azaan* of such a person is *makrooh*. The *fuqahaa* have stated that the *azaan* of a *faasiq* (an open sinner) is *makrooh* because the statement of a *faasiq* is unacceptable in matters pertaining to *Deen*, and *azaan* is a *deeni* matter. (Haashiyat-ut-Tahtaawi, pg 108) However, an objection raised against this is that the purpose of *azaan* is notification and this can be accomplished by a *faasiq*. Hence, there is no problem in a *faasiq* giving *azaan*.

Therefore, I explain the reason differently. The *mu'azzin* announces on behalf of Allah Ta`ala and this is an esteemed position which is inappropriate for a *faasiq*. (Shaami, vol 5, pg 261)

Unable to reply to the *azaan* from the beginning

If one was unable to reply to the *azaan* from the beginning and decides to reply to it after part of the *azaan* has been called out, then he should repeat the words of the *azaan* from the beginning and not from the words the *mu'azzin* is presently saying. (Shaami, vol 1, pg 265. يجيب في جميعه إذا لم يسمع إلا بعضها)

Azaan will also be called out in the ears of an illegitimate child

Q: Should the *azaan* be called out in the ears of an illegitimate child?
A: Why not? This is no fault of the child. It appears in the *hadeeth*:
الولد للفراش و للعاهر الحجر

Where should the *azaan* be called out before the *Jumu`ah khutbah*?

Q: Is it correct to call out the *azaan* before the *Jumu`ah khutbah* in the *musjid*?

A: The *azaan* that is normally given before *salaah* is to inform those who are not present of the approach of the *salaah*. Therefore, it will be better if it is called out from an elevated place so that its purpose is achieved. It is not recommended to call out the *azaan* from the *musjid* because the voice will not travel far.

With regards to the *azaan* before *Jumu`ah*, then it is to inform those who are engaged in *ibaadat* etc. that the *khutbah* is about to start and they should terminate whatever they are engaged in. Therefore, this *azaan* should be called out in the *musjid* in front of the *imaam* and the *mimbar*. There is no harm if the *mu'azzin* goes slightly to the right or the left. The following appears in Al-Bahr-ur-Raa'iq, vol 2, pg 157: فإذا جلس على المنبر أذّن بين يديه بذلك جرى التوارث

The following appears in Bazl-ul-Majhood, vol 2, pg 180:

فكونه بين يديه عام شامل لما كان في محاذاته أو شيئا منحرفا إلى اليمين أو الشمال

(A similar question is discussed in Fatawaa Mahmoodiya, vol 2, pg 62.)

Replying to the *azaan* whilst eating

If the *azaan* commences whilst you are eating, then it will be better to stop eating and reply to the *azaan*. Thereafter, read the *du`aa* after *azaan* and continue eating. However, there is no harm if one replies whilst eating. If one continues eating without replying then also it will be permissible.

Reciting *durood shareef* before the *du`aa* after *azaan*

Q: Should one recite *durood shareef* before the *du`aa* after *azaan*?

A: Yes. One should recite *durood shareef* and then the *du`aa*. This also appears in the *hadeeth*. (Nasai, vol 1, pg 110/ Mishkaat, vol 1, pg 64/ Muslim Shareef, vol 1, pg 116)
It also appears in the *hadeeth* that *du`aas* wherein *durood shareef* is not recited remain suspended between the earth and sky. (Mishkaat, vol 1, pg 87) However, this is a *mouqoof* narration (statement of a *sahaabi*). (Mirqaat, vol 2, pg 348)

Raising the hands in *du`aa* after *azaan*

Q: Some people raise their hands in *du`aa* after *azaan* and some do not raise their hands. In fact, they even consider it to be improper. Which is the correct view?
A: I was asked this question before as well. I had replied that that this *mas'alah* was stirred up in Bangladesh. I read the books of both the parties, those supporting it and those opposing it and I have practised on both. At times, I raise my hands and at times, I leave it.

Objection against repeating the *azaan* of a *faasiq*

Student: It appears in your *malfoozaat* that you had the *azaan* of a person who shaves his beard repeated. However, there is an objection against this due to the *Hadeeth* that says: صلّوا خلف كل برّ و فاجر (Perform *salaah* behind every pious and sinful person.).
This *Hadeeth* allows the *imaamat* of a *faasiq* and the *azaan* is an act of a lower degree than *salaah*. Therefore, there should be more reason for the *azaan* of a *faasiq* to be allowed.
Hadhrat: What are you studying?
Student: I am studying Mishkaat Shareef, Hidaayah Aakhirain etc.
Hadhrat: Well, it appears in Hidaayah, volume three that the testimony of a *faasiq* is unacceptable in *diyanaat* (religious matters). The Qur'aan Shareef states: وَّ لَا تَقۡبَلُوۡا لَهُمۡ شَهَادَةً اَبَدًا ۚ وَ اُولٰٓئِكَ هُمُ الۡفٰسِقُوۡنَ *(And do not accept their testimony and they are faasiqun (open sinners).*

This *aayat* refers to the person who was punished for falsely accusing a chaste person. Bearing testimony is of a lower degree than *imaamat*, yet how is it that the testimony of a *faasiq* is unacceptable?

Repeating the *azaan* of one who shaves his beard

A police officer in Deoband had a great fervour to call out the *azaan*, but he used to shave his beard. Once when he called out the *azaan* I had the *azaan* repeated. From then onwards, he did not have the courage to call out the *azaan*. However, he was granted the ability to start growing his beard.

Replying to the *azaan* before the *Jumu`ah khutbah*

The congregation should not reply verbally to the *azaan* before the *Jumu`ah khutbah*. They may reply in their minds. However, the *imaam* may verbally reply to the *azaan*. He is also allowed to disapprove any incorrect action being carried out during the *khutbah* and if there is a genuine need, the *imaam* may even speak during the *khutbah*. (Bukhaari, vol 2, pg 155)

Replying to the *iqaamah*

It is *mustahab* to reply to the *iqaamah*. (Just as it is *mustahab* to reply to the *azaan*.) Moulana Irshaad Sahib who was present said, "Let alone us practising it, we have even stopped explaining this *mas'alah*."

How long can the ل - *laam* in the word الله - *Allah* be stretched?

Q: Is it permissible to stretch the letter ل in the word الله?

A: Our *buzurg* Muhyis-Sunnah Moulana Abraarul Haq Sahib (رحمة الله عليه) is extremely firm in this aspect. I will not say that he is *mutashaddid* (extremely harsh) in this *mas'alah*. He totally prohibits the stretching of the letter *laam* and he cites a quotation of the

commentary of Jazaree as proof for his view. This does not necessarily mean that all the *ulama* prohibit the stretching of the *laam* of *Allah*.

Moulana had once visited Jalalabad. He had voiced his opinion there as well and prevented them from stretching the *laam* of *Allah*. Hadhrat Moulana Maseehullah Khan Sahib رحمـــة الله عليـــه asked his associates to research this *mas'alah* in the various *kitaabs*. Despite their search, they were unable to locate any quotation which proves the shortening of the *laam* as explained by Moulana Abraarul Haq Sahib (عليه رحمة الله).

A certain Qari Sahib compiled a *kitaab* in refutation of the view held by Moulana Abraarul Haq Sahib. After compiling the *kitaab*, he sent me a copy asking me as to whether he should publish the *kitaab* and send a copy to Moulana Abraarul Haq Sahib. I replied: "Both of you are Qaris whereas I am an *ummi* (unacquainted with this field). How do you expect me to adjudicate between the two of you? After all, the word Allah does have its own unique characteristics."

It stated in Kaafiyah: و قالوا يا الله خاصة (The Grammarians state that يا الله is unique.). It is a common law that whenever the word يـــا appears before a *mu`arraf bil-laam* (word beginning with ال) the word أيها will follow the word يا. For example, the words: يا أيها المؤمنون and يا أيها الكافرون. However, the word الله is excluded from this law.

When one is calling out at a person whose name is زيد – Zaid, then his name will be stretched by reading the *daal* with a *fathah* and adding a *alif* and *haa* after it by saying يـــا زيـــداه. In this way, one will be stretching the sound on the word Zaid. However, I have not come across any clear quotation supporting this. A few days ago, I had read a *kitaab* wherein mention was made of a statement of Moulana Yahya رحمـــة الله عليـــه. He had stated: "I lengthen the words of *azaan*." He would give a long *azaan*.

In the *kitaab* Kanz-ud-Daqaa'iq, the difference between *azaan* and *iqaamah* has been explained in the following manner: يترسل في الأذان و يتمهل في الإقامة (One will make *tarassul* in *azaan* and *tamahhul* in the *iqaamah*). The word يترسل has been explained as: بتطويل الكلمات بإطالة الكلمات (The lengthening of the words by stretching them).

I showed this to Moulana Abraarul Haq Sahib. After contemplating over it for some time, he replied: "Wherever there appears a *madd-e-aardhi* (temporary *madd* made when stopping at the end of a word) one will stretch those words. For example, the word الصلاة in حي على لاصلاة or the word الفلاح in حي على الفلاح. Similarly, in the word الله in أشهد أن محمدا رسول الله. In each of these places one may make *madd* to the duration of *tool* (five *alifs*), *tawassut* (two and half *alifs*) and *qasr* (one *alif*) as this is allowed in *madd-e-aardhi*. Thus, the Arabic statement refers to those places of the *azaan* where a *madd-e-aaridh* appears."

I replied: "You are aware that Hafiz Tayyib has compiled a booklet titled *'Al-Madd-ut-Ta`zheemi Lism-il-Jalaalah*."

My approach to this matter is that if anybody does not even stretch the *azaan* then I will not ask him to stretch it.

Touching the ears when raising the hands for *takbeer*

The author of Ad-Durr-ul-Mukhtaar and Allamah Shaami have stated that it is *mustahab* to touch the earlobes when raising the hands for *takbeer*.

Reciting *thanaa* at the beginning of the second two *rakaats*

In reply to someone Hadhrat said, "With the exception of the *sunnat-e-mu'akkadah*, it is preferable to recite the *thanaa* at the beginning of the second two *rakaats* of the *nafl salaahs*." (Al-Bahr-ur-Raa'iq, vol 2, pg 49)

Making a verbal intention

Making a verbal intention at the beginning of an *`ibaadat* has not been established from the *a'immah-e-mujtahideen* or from the *muhadditheen*. Likewise, the *fuqahaa* have stated that it is *mustahab* for one who cannot gain the presence of the mind to make a verbal intention. The verbal intention will be in place of his presence of mind.

This is similar to the case of a dumb person who is unable to recite the Qur'aan. His *qiraat* will be substituted by him merely moving his tongue. (Ad-Durr-ul-Mukhtaar, vol 1, pg 378)

This is also the case of a bald person on the occasion of *Hajj*. Passing the blade over his head will be in place of shaving his hair.

Reciting the seven *qiraats* in *salaah*

Questioner: Some people recite from the seven *qiraats* in *salaah*. I had asked a person to stop reciting from the different *qiraats* and only suffice with the common *qiraat*. Is this correct?

Mufti Sahib: This discussion appears in Shaami. Study it.

Questioner: Why would I have asked you if I was able to understand Shaami?

Mufti Sahib: How will someone understand me if he cannot understand Shaami?

Questioner: When a person is addressed directly, he understands the message better and it settles in his mind.

Mufti Sahib: One should only recite one *qiraat* in *salaah*, whether it is the *riwaayat* (method) of Imaam Hafs, or the *qiraat* of Imaam Aasim that is recited. The amount that is recited does not matter. The law is that only one *qiraat* should be recited. However, the *salaah* will still be valid if another *qiraat* is recited. (Shaami, vol 1, pg 362)

Questioner: Won't it be improper to do this?

Mufti Sahib: I had just said that only one *qiraat* should be recited. This means that it will be improper to do anything contrary to it.

Proof for reciting *durood shareef* after *du`aa-e-qunoot*

Q: Hadhrat! Is the recitation of *durood shareef* after *du`aa-e-qunoot* proven in any *kitaab*?

A: Yes. It is proven and established. This appears in Noor-ul--Iedaah, pg 94.

Moulana Irshaad Sahib asked whether this was the *fatwa* or not and Hadhrat replied in the affirmative.[24]

Moulana then asked, "Do you also recite it?" Hadhrat replied in the affirmative.

Hafiz Muhammad Tayyib Sahib then enquired as to which *durood shareef* should be recited. Hadhrat replied, "Recite any *durood shareef*. Read و صـــلّى الله علـــى الـــنبي." (Maraaqil Falaah, pg 209 with reference to Nasai)

What should one do if he does not know the *du`aa-e-qunoot*

Q: What must one recite if he does not know the *du`aa-e-qunoot*?

A: He should either read: ربَّنا اتِنا فِي الدُّنْيا حَسَنَةً وَّ فِى الْاَخِرَةِ حَسَنَةً وَّ قِنَا عَذَابَ النَّار (O our Rabb! Grant us the good of this world and the hereafter and save us from the punishment of *Jahannum*.) or: اِهْدِنَا الصِّرَاطَ الْمُسْـــتَقِيْم (Guide us to the straight path.)

Q: Is *Surah Ikhlaas* insufficient?

A: Yes. It is insufficient because it is not a *du`aa*.

Q: Can one say: *Ya Rabbi* (O my Lord!) in place of *du`aa-e-qunoot*?

A: This is also one view. The other view is that one should repeat the *du`aa*: اللّهُـــمَّ اغْفِرْلِـــيْ (O Allah! forgive me.) (Maraaqil-Falaah, pg 209/ Shaami, vol 1, pg 448)

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[24] و يسن الدعاء المشهور و يصلي على النبي صلى الله عليه و سلم به يفتى. الدر المختار

The obligation of *Khurooj bi sun`ihi* (terminating the *salaah* with one's own action) is not explicitly reported from Imaam Abu Hanifah رحمة الله عليه

It is not explicitly reported from Imaam Abu Hanifah رحمة الله عليه that it is *fardh* (obligatory) for a *musallee* to terminate his *salaah* with his own individual action. However, Abu Sa`eed Burda`ee had presented a few *masaa'il* through which he deduced that *khurooj bi sun`ihi* is *fardh*. For example, the sun rose before one could make *salaam* in the Fajr *salaah*, or the time for the *masah* of one's *moza* (leather socks) expired whilst sitting in *tashahud*, or the Zuhr time expired whilst sitting in *tashahud* of the *Jumu`ah salaah*. In all these situations, the *fatwa* of Imaam Abu Hanifah is that one's *salaah* is incomplete.

و ليس فيه نص عن أبي حنيفة أنه فرض و إنما استنبطه أبو سعيد البردعي لما رأى جواب أبي حنيفة في هذه المسائل أنها تبطل فقال من ذات نفسه إن الصلاة لاتبطل إلا بترك فرض و لم يبق عليه إلا الخروج منها بفعله فقال : الخروج من الصلاة بفعل المصلي فرض عنده. زيلعي على الكتر ، ج 1 ، ص 151 ، و مثله في الشامي

The termination point for earning the virtue for *takbeer-e-tahreemah*

One will be able to receive the reward for *takbeer-e-tahreemah* until the *ruku*. However, there is a large difference between being present at the time of the actual *takbeer-e-tahreemah* and receiving the reward for it. For example, the virtue of reading *ishraaq* is receiving the reward of performing *hajj* and *umrah*, but performing *hajj* or *umrah* is a complete different matter. (Shaami, vol 1, pg 153)

Is it not *fardh* to stand and perform the *sunnats* of Fajr?

Q: Is it fardh to perform the *sunnats* of Fajr standing?

A: Yes, this is one view. The other view is that it is *fardh* to perform the *fardh salaah* standing, *waajib* to perform the *waajib salaah* standing and *sunnat* to perform the *sunnat salaah* standing.

(ومنها القيام) . . . (في فرض) و ملحق به كنذر و سنة فجر على الأصح. الدر المختار.

و نقل في مراقي الفلاح أن الأصح جوازها من قعود. شامي ، ج 1، ص 299

To what extent must one bend for *ruku* when performing *salaah* sitting?

Q: How much must one bend for *ruku* when performing salaah sitting?

A: One should measure the distance between his place of *sajdah* and his head. The halfway point between the both will be the point till where he should bend. This is similar to where one bends for *ruku* when performing *salaah* standing, as this is the middle point between the standing posture and the ground.

From which point must one begin saying the *takbeeraat-e-intiqaaliyyah* (*takbeer* that is said when changing postures in *salaah*)?

Q: From which point must one begin saying the *takbeeraat-e-intiqaaliyyah* ?

A: If one is proceeding to the posture of *sajdah* from the standing posture, he should begin saying the *alif* of *Allahu-Akbar* whilst standing and he should complete the *raa* of *Akbar* once he reaches the ground.

The method of making *ruku* when performing *salaah* sitting

When performing *salaah* sitting it is better to raise one's posterior when making *ruku*, thus allowing one's head to naturally move forward.[25]

The proof of raising the finger in *tashahud*

The proof for raising the finger in *tashahud* appears in Mu'atta Imaam Muhammad. However, the author of Khulaasa-e-Keedani has enumerated those acts that are impermissible in *salaah*. Among them is the raising of the index finger. The author has mentioned that the index finger of one who raises it should be cut.

In one of the correspondences of Mirza Mazhar Jan-e-Jana رحمة الله عليه he was asked the reason for him holding the view of the index finger being raised and the reason for Mujaddid Alfe Thaani رحمة الله عليه holding the view of it not being raised. He replied that Mujaddid Alfe Thaani رحمة الله عليه had mentioned this using *ijtihaad* (on the basis of his personal reasoning and discretion.). If the *ahaadeeth* relating to the raising of the index finger had reached him then surely he would have held the same view of the index finger being raised.

However, by studying the correspondence of Mirza Sahib, one will understand that Mirza Sahib had commented as such through *ijtihaad*, because Mujaddid Alfe Thaani رحمة الله عليه himself had stated that although it is proven from the *ahaadeeth* but we are *muqallids* (followers of an *imaam*), and it is not permissible for a *muqallid* to make *ijtihaad*. His son, Moulana Ma`soom Sahib and Shaikh Abdul Haq Muhaddith Dehlawi who was his contemporary had both disagreed with him. Both of them were even linked to the same *shaikh*. In fact, he had written an entire booklet in refuting him. (The booklet has now formed part of his book Sharh-e-Sifr-us-Sa`aadah)

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[25] لو كان يصلي قاعدًا ينبغي أن يحاذي جبهته قدّام ركبتيه. شامي ، ج 1، ص 300

***Qiyaam*, *ruku* and *sujood* do not have a limited *fardh* duration**

In *salaah*, the entire duration for which one remains standing will be regarded as the *fardh* amount of *qiyaam*. The *fardh* will not be confined to the duration of three *aayaat* and the remaining *qiraat* be regarded as *nafl*. The same applies to *ruku*. Whether one recites three *tasbeehs* or more, the entire duration will be considered as the *fardh* amount. There is no separation in it by regarding one portion as the *fardh* amount and the remaining as *nafl*. (Shaami, vol 1, pg 299)

What must the *masbooq* (the one who misses a *rakaat* or more) recite after the *tashahud* in the *qa`dah akheerahh*

Q: What must the *masbooq* recite in the *qa`dah akheerah* after reciting the *tashahud*? Is there any particular law for him or must he remain silent?

A: There are four opinions regarding such a person and all four are accepted views:

(1) Qaadhi Khan is of the opinion that the *masbooq* should recite the *tashahud* in a slow pace in order that by the time the *imaam* completes the *salaah* he completes the *tashahud*.

(2) Muhammad bin Shujaa` is of the opinion that after completing the *tashahud* the *masbooq* should repeat the *kalima-e-shahaadah* i.e. أشهد أن لا إله إلا الله

(3) Abu Bakr Razi is of the opinion that the *masbooq* should remain silent after reciting the *tashahud*.

(4) The author of *Mabsoot* holds the view that the *masbooq* should recite *durood shareef* and the *du`aa* as a normal *musallee* does. (Al-Bahr-ur-Raa'iq, vol 1, pg 329/ Kabeeri, pg 441)

Performing an avowed *Salaah* sitting

Q: Can one perform an avowed *Salaah* sitting?

A: It would be valid if one had vowed to perform the *Salaah* sitting.

Q: If a person broke his *nafl salaah* which he performed standing, will he be able to perform the *qadha* sitting?
A: The *fuqahaa* do not allow the performing of any *qadha salaah* sitting. The reason being that the compulsion of the *salaah* is due to the *shari`ah* and not the individual's action. Furthermore, whatever the *shari`ah* has made *waajib* is of a higher degree than that which an individual makes *waajib*.

Sitting after standing for the duration of the *waajib qiraat*

It is *fardh* to stand in the *fardh salaah* for the duration of the *fardh qiraat* and it is *waajib* to remain standing for the duration of the *waajib qiraat*. If a person sits after standing for the duration of the *waajib qiraat*, his *salaah* will be valid irrespective of whether he sat due to an excuse or not. The following appears in Ad-Durr-ul-Mukhtaar with the Hashiyah Radd-ul-Muhtaar, vol 1, pg 299:

و مفروضه و واجبه و مسنونه و مندوبه يقدر القراءة فيه فلو كبر قائما فركع و لم يقف صح

(قوله فركع) أي وقرأ في هويه قدر الفرض أو كان أخرس أو مقتديا أو أخر القراءة

The state of the *salaah* wherein one thinks of Nabi ﷺ

Q: What is the state of the *salaah* wherein one thinks of Nabi ﷺ?
A: The *salaah* is extremely blessed. The thought of Nabi ﷺ will definitely come when one reads: السلام عليك أيها النبي و رحمة الله و بركاته and at the time of *durood shareef* and especially when one reads it with concentration. (Fatawaa Darul Uloom, vol 2, pg 140)

Tying a turban and performing *salaah*

Q: How is it to perform *salaah* wearing a turban?
A: It is more virtuous to do so. Moulana Khaleel Ahmad Saharanpuri رحمة الله عليه always wore a turban. He had gone somewhere and was requested to lead the *salaah*. On reaching the *musalla*, Moulana untied his turban and performed the *salaah* only wearing his *topee*.

This was done because the practice in that *musjid* was that a turban used to be placed on the *musalla*, and when the *imaam* would go forward to lead the *salaah* he would tie the turban and lead the *salaah*. Thus, Moulana untied his turban because it is incorrect to regard it as essential.

Performing *nafl salaah* behind one performing *fardh salaah*

One who has performed his *fardh salaah* individually before the *jamaat salaah* should join the *jamaat* with the intention of *nafl*. However, the *Fajr*, *Asr* and *Maghrib salaahs* will be an exception to this. The reason being that it is *makrooh* to perform *nafl salaah* after *Fajr* and *Asr*. With regards to *Maghrib*, then it consists of three *rakaats*. If he joins the *jamaat*, he will be performing a three *rakaat nafl salaah* which is not established, and if he stands up after the *salaam* to perform an extra *rakaat* then he will not be in conformity with the *salaah* of the *imaam*. (Kabeeri, pg 477/ Alamgiri, vol 1 pg 119)

The *imaamat* of a *faasiq* (open sinner)

The *imaamat* of a *faasiq* is *makrooh-e-tahreemi*. This means that appointing him as the *imaam* is *makrooh-e-tahreemi*.

If he of his own accord steps forward to lead the *salaah* or someone else appoints him as the *imaam* then the *salaah* performed behind him will not need to be repeated, though it will be *makrooh*. (Kabeeri, pg 351)

Hadhrat Anas ﵁ and Hadhrat Ibnu Umar ﵁ would perform *salaah* behind Hajjaj bin Yusuf but there are no reports of them repeating their *salaah*.

When must the *muqtadee* stand at the time of *iqaamah*?

Q: At which point of the *iqaamah* must the muqtadee stand?

A: In this regard, the Barelwis are very staunch. They only stand at the time the *mu'azzin* says: *hayya `alas-salaah.* Whoever gets up

before this is given an angry look and others stare at him. If they had the opportunity to pull the person down they would do so. This has become a popular habit amongst them.

On the other hand, your manner of standing for the *jamaat* is directly opposite. You stand even before the *iqaamah* can commence.

As far as the actual *mas'alah* is concerned, it is stated in Sharh-ul-Wiqaayah under the discussion of the etiquettes of *salaah* that the *muqtadee* should stand at *hayya `alas-salaah* and the *salaah* should commence at *qadqamatis-salaah*. This also appears in Ad-Durr-ul-Mukhtaar. However, this requires some explanation.

If the *imaam* is close to his *musalla* then he and the *muqtadees* should stand at *hayya `alas-salaah* and the *salaah* should commence at *qadqamatis-salaah*. Understand this by way of an example.

The *imaam* delivered a lecture or read from a *kitaab* after the Asr *salaah* and all the *muqtadees* remained seated in their places. This continued until Maghrib. In this situation, there is no need to stand from the beginning of the *iqaamah*. Everyone will stand at *hayya `alas-salaah*.

On the other hand, if the *imaam* was not present before the *iqaamah* and he enters from the *qiblah* direction, then the *musallees* should stand once they see him. If he enters from the rear, for example he had made *wudhu* in the *wudhu khana* that is to the rear, then as he passes each *saff* the *musallees* seated in that respective *saff* will stand. Hence, on him reaching his *musalla*, all the *musallees* would *be* standing. This entire discussion appears in Ad-Durr-ul-Mukhtaar, pg 322.

These people (Barelwis) have adopted their normal method in this matter as well, by trying to prove their actions through ambiguous quotations without explaining them.

Standing from the beginning of the *iqaamah*

The statements of Alamgiri, vol 1, pg 57 and Tahtaawi `ala Maraaqil-Falaah, pg 151 apparently seem to support the Barelwis.[26] It is stated therein, that one who enters the Musjid after the *iqaamah* has commenced should sit until *hayya `alal falaah*, and then only should he stand. To remain standing in the *saffs* before the commencement of the *iqaamah* is *makrooh*.

However, it is stated in Tahtaawi `alad Durr-il-Mukhtaar, vol 1, pg 322: there is no harm if one stands before the commencement of the *iqaamah*.

Imaam Muhammad رحمة الله عليه has stated in Kitaab-us-Salaah that he asked Imaam Abu Hanifah رحمة الله عليه regarding a person who stands for the *salaah* when the *iqaamah* commences. Imaam Abu Hanifah replied that there is no harm in it. He then asked Imaam Abu Hanifah regarding a person who stands for *salaah* at the time of *hayya `alal falaah*. He gave the same answer. We understand that these *ulama* did not attach much importance to this *mas'alah*.[27]

In Ad-Durr-ul-Mukhtaar and other *kitaabs* it is stated that if the *imaam* enters the *Musjid* from the *qiblah* direction then the *musallees* should stand in their *saffs* as soon as they see him. On the other hand, if the *imaam* enters from the rear then as he passes each *saff* the people seated in that particular *saff* will stand so that the entire congregation is standing by the time the *imaam* reaches his *musalla*.

The *imaamat* of a Radhakhani and a Maudoodi

Moulana Ahraarul Haq Sahib asked, "If the *imaam* of a *musjid* is a Radhakhani and the *imaam* of the next *musjid* is a Maudoodi, which *imaam* must one follow in *salaah*?"

Hadhrat replied, "Moulana Thanwi رحمة الله عليه was asked whether the *jamaat salaah* of those following the Congress is more virtuous or

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[26] Their *imaams* come at the time of *iqaamat* and sit. They thereafter stand at the time of *hayya `alal falah.*

[27] Refer to Fatawaa Mahmoodiya, vol 2, pg 115 to 117 for more details

the *jamaat salaah* of those following the Muslim League. Hadhrat Thanwi replied that one is cholera and the other is chronic fever. These people should be viewed in the like manner." (This means that if they do not adhere to any fundamentals of disbelief then appointing them as *imaams* will be *makrooh-e-tahreemi* though one's *salaah* will be valid.) (Kabeeri, pg 479/480)

The position of the *muqtadee's salaah* if he completes his *salaam* before the *imaam*

Q: On several occasions, Hadhrat Shaikh Zakariyya رحمة الله عليه had warned an *imaam sahib*, "Say the *salaam* a bit quicker. Do not stretch the *salaam*."

The *imaam sahib* did not take heed of it. Hence, one day Hadhrat Shaikh told me, "Ahmad! Stand up and announce to the people: 'Whoever completes his *salaam* before the *imaam* his *salaah* will be nullified and he will have to repeat it.'"

I then announced this to the people. However, the question arises that it is only *waajib* to say *assalaamu `alaikum*, and *wa-rahmatullah* is *sunnat*. Therefore, if a *muqtadee* completes the *salaam* before the *imaam* says *wa-rahmatullah,* his *salaah* will be valid. Then why did Hadhrat Shaikh give the order of repeating the *salaah*? This concern is still in my heart.

A: Why are you relating this to me? Relate it to your *shaikh*. It is written in Tazkirat-ur-Rasheed, pg 179: If the *muqtadee* completes his *salaam* before the *imaam*, his *salaah* will be nullified. However, the total opposite appears in Tazkirat-ul-Khaleel, pg 302. Reference has also been made to Tazkirat-ur-Rasheed that the *mas'alah* is not as it is there, though both the *kitaabs* have been written by one author. The actual *mas'alah* is that the *iqtidaa* (following the *imaam*) is valid until the *meem* of *as-salaam.*

و تنقضي قدوة بالسلام الأول قبل عليكم . (الدر المختار ، ج 1، ص 314)

If the *imaam* stretches the word *salaam* and the *muqtadee* completes the word *salaam* before the *imaam*, his *salaah* will be invalid. On the

other hand, if the *imaam* stretches the words *wa-rahmatullah* and the *muqtadee* completes these words before the *imaam*, then his *salaah* will be valid, but it will be rendered *makrooh*.

A *musaafir* was informed of the *muqeem imaam's salaah* being invalid after the expiry of the *salaah* time

Q: A *musaafir* performed four *rakaats fardh salaah* behind a *muqeem imaam*. After the expiry of that *salaah* time, the *imaam* informed the people of his *salaah* being invalid. What is the ruling regarding those who had followed the *imaam*?
A: Those who were *muqeem* should read four *rakaats* and those who were *musaafir* should read two *rakaats*.

Q: In this case, will the *musaafir* receive the *thawaab* of *jamaat*?
A: Insha-Allah, he will be rewarded because joining the *jamaat* was the only factor within his volition, and he had done this. Thereafter, when he was informed of the *salaah* being invalid, what choice was he left with?

Lengthening the *qiraat* for a particular person

It is incorrect for the *imaam* to lengthen the *qiraat* for a particular person so that he may be able to join the *rakaat*.[28] The reason is that there is a possibility of show, and Imaam Abu Hanifah has stated that there is the fear of such a person committing *shirk* (polytheism).

Who must the *imaam* appoint in the situation where his *wudhu* is invalidated whilst performing *salaah*?

Q: How must a *masbooq* (one who missed one or more *rakaats*) complete the *salaah* of the *imaam* if the *imaam* appointed him as his substitute in the presence of a *mudrik* (one who joined the *imaam* from the beginning of the *salaah*)?

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[28] و كره تحريما إطالة ركوع أو قراءة لإدراك الجائي أي إن عرفه لأن انتظاره حينئذ يكون للتودّ إليه لا للتقرب. الدر المختار

A: When the *imaam's wudhu* is invalidated during *salaah* he should appoint a *mudrik* as his substitute if there is one behind him. If there is no *mudrik* behind him then there is a detailed explanation with regards to appointing a *masbooq* as his substitute. Hence, it would be more virtuous to repeat the *salaah* from the beginning since people are unaware of these *masaa'il*.

Reciting سُبْحنَ رَبِّيَ الْعَجِيْم - *subhaana rabbiyal `ajeem* in *ruku*

Q: An Urdu *kitaab* has stated that if one is only able to recite سبحن ربي العجيم - *subhaana rabbiyal `ajeem* instead of سبحن ربي العظيم - *subhaana rabbiyal `azheem* then he should recite سبحن ربي الكريم - *subhaana rabbiyal kareem*. Otherwise, if one reads العجيم *`ajeem* his *salaah* will be nullified. Is this correct?
If it is correct then the *salaah* of many people are invalid for they are unaware of this *mas'alah*.
A: The *tasbeeh* in *ruku* is not like the *fardh qiraat*. It is *sunnat*. Even if one leaves out the *tasbeeh* totally, his *salaah* will still be valid. (Alamgiri, vol 1, pg 74)
Making such a mistake in the *tasbeeh* does not nullify the *salaah*, contrary to the situation when serious errors are made in *qiraat*. Therefore, this *mas'alah* will be applicable to those who are aware of it and those who are unaware of it, their *salaah* will still be valid if they recite العجيم *`ajeem*.

Reading the letter ظ in سُبْحنَ رَبِّيَ الْعَظِيْم as ز

One's *salaah* will not be nullified by reading the letter ظ in سُبْحنَ رَبِّيَ الْعَظِيْم as ز. The *fuqahaa* have stated that if one is unable to recite one name of Allah Ta`ala he may recite another name of Allah Ta`ala. For example, one is unable to correctly pronounce the name العظيم then he will be able to take the name الكريم.

A situation of *sahw* (a mistake that necessitates *sajdah-e-sahw*)

In reply to someone Hadhrat said, "If a person performing salaah in a sitting posture places his hands on his knees instead of tying them beneath his navel after the first or third rakaat, or places his hands beneath his navel instead of placing them on his knees when completing his salaah, sajdah-e-sahw will not be waajib on him unless he remains in that position for more than the duration of a *rukn* which is equal to the time taken to recite three *subhanallahs*." [29]

Salaah that needs to be repeated

If a *makrooh-e-tahreemi* is committed in any of the fundamental aspects of *salaah* then the *salaah* will have to be repeated within the prescribed time of that *fardh salaah*. For example, a *waajib* act is left out in *salaah*.

After the termination of that time, it will not be necessary to repeat the *salaah* although it will be better to repeat it. If a *makrooh-e-tahreemi* is committed in a matter of secondary importance in *salaah*, it will not be necessary to repeat the *salaah*. (Shaami, vol 1, pg 307/486)

A *muqtadee* (person following the *imaam* in *salaah*) sending *durood* on hearing the verse مُحَمَّدٌ رَّسُوْلُ اللهِ

If the *imaam* had recited the *aayat*: مُحَمَّدٌ رَّسُوْلُ اللهِ ۚ وَ الَّذِيْنَ مَعَهٗٓ and on hearing it the *muqtadee* recited *durood shareef*, his *salaah* will be nullified. However, if the *muqtadee* read *durood shareef* without hearing the name of Nabi ﷺ his *salaah* will not be nullified.

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[29] و لا يجب السجود إلا . . . و بتأخير ركن - Alamgiri, vol 1, pg 126

Performing *salaah* between pillars

Q: Why is it *makrooh* to perform *salaah* between pillars?

A: It is mentioned in al-Mabsoot of Allamah Sarakhsi رحمة الله عليه that it is not *makrooh* to perform *salaah* between pillars because this is similar to the case where a trunk or a cabinet is placed between two *musallees*. The greatest harm it can do is that the *jamaat* will be smaller due to the pillars being in-between, and this does not render the *salaah makrooh*.

In al-`Arfush-Shazi with Tirmizi, vol 1, pg 60 Allamah Anwar Shah Kashmiri رحمة الله عليه is reported to have said that he was unable to find any Hanafi view showing *`adm-e-karahiyat* (not being *makrooh*). However, this is explicitly mentioned in Mabsoot.

Raising the feet off the ground in *sajdah*

Mufti Muhammad Yahya Sahib, the mufti of Madrasah Mazaahir-ul-Uloom had enquired, "Mufti Nizamuddeen Sahib, the mufti of Darul Uloom Deoband has written that if one places his feet on the ground for the duration of three *tasbeehs* and then raises them off the ground for any duration, his *salaah* will be valid. On the other hand, Mufti Sa`eed Ahmad Palanpuri has written in his footnotes of Imdaad-ul-Fatawaa that if the feet are raised off the ground for more than the duration of three *tasbeehs* the *salaah* will be nullified. Which of the two views are correct?"

Hadhrat replied that I differ with Mufti Nizamuddeen Sahib in this *mas'alah* as well. I am also of the view that if the feet are raised off the ground for more than the duration of three *tasbeehs* the *salaah* will be nullified.

Mufti Yahya Sahib then asked for proof.

Hadhrat replied that there is no explicit quotation. It is based on *masaa'il* that are similar to it in nature. For example, if there is impurity near a person performing *salaah* and it gets on to the *musallee* for more than the duration of three *tasbeehs*, his *salaah* will be nullified. If one makes a serious mistake after reciting three *aayaat* (verses), his *salaah* will be nullified. Reciting three *aayaat*

does not secure the *salaah* from being nullified through a serious mistake. Similarly, if any limb of a woman is exposed in any posture for more than the duration of three *tasbeehs* her *salaah* will be nullified. There is no *mas'alah* that says that if the limbs have already been covered for more than the duration of three *tasbeehs* it may be exposed thereafter. All these *masaa'il* support our view, but Mufti Nizamuddeen does not accept it. After all, he is a *mufti* and he specialises in *fiqh*.

The reason for a four *rakaat fardh salaah* being invalid by joining a fifth *rakaat* and making *sajdah*

A student had asked, "Hadhrat! Why will the *fardh* be nullified in a four *rakaat salaah* if one stands for the fifth *rakaat* without sitting for *qa`dah akheerahh* and then reaches the posture of *sajdah*? Why is it that the *fardh* will only be nullified once he reaches the *sajdah* posture and not before that?"

Hadhrat replied that the *musallee* is granted respite until the *sajdah* of the fifth *rakaat* for he might remember and return to the *qa`dah akheerah* to complete his *salaah*. However, when he does not return to the *qa`dah* after having made the *sajdah* of the fifth *rakaat* he has now started a *nafl salaah* without fully completing the *arkaan* (postures) of the *fardh salaah*. His *fardh* will now be nullified due to him starting the *nafl salaah*.

A difference of opinion arises with regards to the time of the invalidation of the *fardh*.

According to Imaam Abu Yusuf رحمة الله عليه, the *fardh* will be nullified as soon as one places his head on the ground for *sajdah* because this is the time the *sajdah* is ascertained.

Imaam Muhammad رحمة الله عليه is of the opinion that the *fardh* will be nullified when the *musallee* raises his head off the ground, because this is when the *sajdah* is ascertained according to him.

The outcome of this difference will materialise when a person who joined the fifth *rakaat* without sitting for *qa`dah* invalidated his

wudhu whilst in *sajdah* of the fifth *rakaat* and it was only then that he realised that he joined an extra *rakaat*.
According to Imaam Muhammad رحمة الله عليه, the *sajdah* was not ascertained as yet as a result of which his *fardh* was not nullified at that point. Although he raised his head off the ground but it was because he invalidated his *wudhu* and not due to him completing the *sajdah*. Therefore, he may perform *wudhu* and return to the *qa`dah* position without his *fardh* being nullified.
However, according to Imaam Abu Yusuf, the *sajdah* was ascertained by merely placing his head on the ground and this nullifies his *fardh*. Therefore, this *musallee's fardh* will be nullified. (Alamgiri, vol 1, pg 129)

Performing *salaah* with the picture of an animate object in one's pocket

Q: Will any disorder be caused to the *salaah* if a person has a picture of an animate object in his pocket?
A: If there are pictures imprinted on the money that one has in his pocket then there will be no disorder to the *salaah*. However, one should not unnecessarily keep pictures of animate objects in his pocket.

رجل صلى و معه دراهم و فيها تماثيل ملك لا بأس به لصغره. البحر الرائق ، ج 2 ، ص 28

(Refer to Fatawaa Mahmoodiya, vol 2, pg 228.)

What must one do if his *topee* falls off his head whilst in *salaah*?

Q: What must one do if his *topee* falls off his head whilst in *salaah*?
A: If one is able to place it back onto his head without *amal-e-katheer*, then he should do so. For example, one will be able to place his *topee* on his head in *sajdah* using one hand without much effort needed. However, if one's *topee* fell whilst he was standing then if he bends to pick it up, it will result in *amal-e-katheer*, and *amal-e-katheer* nullifies the *salaah*.

و يفسدها كل عمل كثير ليس من أعمالها و لا لإصلاحها و فيه أقوال خمسة أصحها ما لا يشك بسببه الناظر من بعيد في فاعله أنه ليس فيها و إن شك أنه فيها أم لا فقليل. الدر المختار

(*Amal-e-katheer* (an action that requires much movement) nullifies the *salaah* if it is not done to rectify the *salaah*. There are five views with regards to the definition of *amal-e-katheer*. The preferred view is that if an onlooker from a distance has certainty that the *musallee* is not in *salaah* due to his movements then this will be regarded as *amal-e-katheer*. If the onlooker is in doubt whether the person is in *salaah* or not, then this is *amal-e-qaleel*. (Shaami, vol 1, pg 419)

The law regarding the recitation of *Surah Faatihah* in *qa`dah*

Q: What is the law if one recites *Surah Faatihah* in *qa`dah* instead of tashahud?

A: If one forgetfully recited it then he should make *sajdah-e-sahw*. However, *sajdah-e-sahw* will not be *waajib* if one recited *Surah Faatihah* after the *tashahud*.

و إذا فرغ من التشهد و قرأ الفاتحة سهوا فلا سهو عليه و إذا قرأ الفاتحة مكان التشهد فعليه السهو و كذلك إذا قرأ الفاتحة ثم التشهد كان عليه السهو. هندية، ج 1، ص 127

Reciting *tashahud* in the standing posture

Q: What is the law if one recited the *tashahud* in the standing posture?

A: If the *tashahud* is recited in the first *rakaat* (before *Surah Faatihah*) *sajdah-e-sahw* will not be *waajib* because the *tashahud* will be in place of the *thanaa*. However, if one read *tashahud* in the second *rakaat* then *sajdah-e-sahw* would be *waajib* because the *waajib* (compulsory) recitation of *Surah Faatihah* is being delayed, and by delaying a *waajib*, *sajdah-e-sahw* is necessitated. If *tashahud* was recited in the third or fourth rakaat *sajdah-e-sahw* will not be *waajib* because the recitation of *Surah Faatihah* is not *waajib* in these two *rakaats*, nor is it *waajib* to join a *surah* to it. Hence, no *waajib* was delayed.

و لو تشهد في قيامه قبل قراءة الفاتحة فلا سهو عليه و بعدها يلزم سجود السهو و هو الأصح لأن بعد الفاتحة محل قراءة السورة فإذا تشهد فقد أخر الواجب و قبلها محل الثناء كذا في التبيين و في الشلبي على هامش التبيين : قوله و قبلها محل الثناء و هذا يقتضي تخصيصه بالركعة الأولى اه فتح

و لو تشهد في الأخريين لايلزم السهو كذا في محيط السرخسي ، هندية ، ج 1 ، ص 127

The occasion for *sajdah-e-sahw*

Q: Should one read *attahiyyaat* only before the *sajdah-e-sahw* or *durood shareef* and the *du`aa* as well?

A: One should only read *attahiyyaat* and make *sajdah-e-sahw*. After the *sajdah*, one should repeat the *attahiyyaat* and then recite *durood shareef* and the *du`aa* before making *salaam*.

The *imaam* made *sajdah-e-sahw* before the *muqtadee* completed his *attahiyyaat*

Q: What must the *muqtadee* do if the *imaam* went into *sajdah-e-sahw* before he could complete his *attahiyyaat*?

A: The *muqtadee* should first complete his *tashahud* and then join the *imaam* in *sajdah*. If the *imaam* has already gotten up from the *sajdah* then this *muqtadee* is a *laahiq*. He should make the *sajdah* on his own and then join the *imaam* in the *tashahud*.

If one forgets to make *sajdah-e-sahw*

Q: What must one do if he continued reciting *durood shareef* after the *tashahud* in the *qa`dah akheerahh* without realising that he had to make a *sajdah-e-sahw*?

A: The *sajdah-e-sahw* became *waajib* because a *waajib* of *salaah* was left out. If one forgets to make *sajdah-e-sahw* after the *tashahud* he should make it after the *durood shareef*. He should thereafter complete his *salaah* by repeating the *tashahud*, *durood shareef* and reading the *du`aa* before making *salaam*. If he forgets to make the

sajdah-e-sahw until he makes *salaam* then at that very moment, he should make the *sajdah-e-sahw*.

If one reads *durood shareef* in the first *qa`dah* of the *witr salaah*

Q: What must one do if he read *durood shareef* in the first *qa`dah* of the *witr salaah*?
A: He should make *sajdah-e-sahw*.

Pausing on the letter *kaaf* of *Akbar*

Q: Some *imaams* pause on the letter *kaaf* of the word *Akbar*. Is this correct?
A: One should not do this. The entire word should be said without a pause.

Correcting a mistake in the *qiraat* (recitation) whilst in *salaah*

The *fuqahaa* have two views with regards to correcting a serious mistake of the *qiraat* in *salaah*. The first view is that the *salaah* will be nullified and the second view is that the *salaah* will not be nullified. (Alamgiri, vol 1, pg 82) The method of reconciling between both these conflicting views is that the first view is with regards to *fardh salaah* and the second view is with regards to *taraaweeh salaah*. The reason for this is that the objective of *taraaweeh* is the completion of the Qur'aan wherein the occurrence of such mistakes is common, whereas in the *fardh salaah* such mistakes are rare.
(The following incident substantiates it.)
One of the *imaams* in Saharanpur recited فَسَنُيَسِّرُهٗ لِلْعُسْرٰى instead of فَسَنُيَسِّرُهٗ لِلْيُسْرٰى. He thereafter corrected himself. Moulana Abdurrahman Kemilpuri who was present said that the *salaah* was nullified. Moulana As`adullah Sahib who was also present said that

the *imaam* had corrected himself. Therefore, the *salaah* was not nullified. Moulana Abdurrahman then said that once the *salaah* is nullified it cannot be made up for.

Example of a mistake

The *salaah* will not be nullified by leaving out the words: ثُمَّ لَمْ يَحْمِلُوْهَا in the *aayat*: مَثَلُ الَّذِيْنَ حُمِّلُوا التَّوْرٰىةَ ثُمَّ لَمْ يَحْمِلُوْهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ اَسْفَارًا (Shaami, vol 1, pg 425). The reason for this is that ثُمَّ لَمْ يَحْمِلُوْهَا is an explanation of what is before it, and omitting such a statement will not nullify the *salaah*.

The difference between passing in front of a *musallee* and moving away from in front of him

In reply to a student Hadhrat said, “The difference between *muroor baine yadayil musallee* (passing in front of a *musallee*) and *tanahhi* (moving away from in front of a *musallee*) is that *muroor* is prohibited and *tanahhi* is permissible.” (Fatawaa Darul Uloom, vol 4, pg 148)

Performing *salaah* in stolen clothing

It is *makrooh-e-tahreemi* to perform *salaah* in clothing that the tailor had sewed using someone else’s material without his permission. (Fatawaa Darul Uloom, vol 4, pg 101)

A woman standing parallel to a man in *salaah*

Q: When we stood up for *salaah* in the Haram Shareef a few women came and stood in front of us. Was our *salaah* valid in this situation?
A: If the woman intended following the *imaam* and he also intended leading women in *salaah*, then one’s *salaah* will be rendered invalid if the woman stands directly in front of him. Similarly, if a woman stands besides a man his *salaah* would be rendered invalid.

Once in Mina, I had joined the *jamaat salaah*. Whilst the *imaam* was still in *qiyaam* (standing posture) two women came and stood on either side of me. I immediately broke my *salaah* and moved away. When I went to the *saff* in front of me, I noticed that there was another woman standing in the *saff* ahead. I said to myself, "Neither can the *salaah* be abandoned, nor will these women allow me to perform the *salaah*."

A question posed to Allamah Siddeeq Kashmiri

Once, the *imaam* in Musjid-e-Bahaaduran in Saharanpur had left out the word يَتُوْبُوْا in the *aayat*: إِنَّ الَّذِيْنَ فَتَنُوا الْمُؤْمِنِيْنَ وَ الْمُؤْمِنٰتِ ثُمَّ لَمْ يَتُوْبُوْا فَلَهُمْ عَذَابُ جَهَنَّمَ وَ لَهُمْ عَذَابُ الْحَرِيْقِ *(The punishment of Jahannum awaits those who caused harm to the believing men and women provided they did not repent.)* and read it as: ثُمَّ لَمْ فَلَهُمْ عَذَابُ جَهَنَّمَ

The *musallees* had asked Allamah Siddeeq Kashmiri who was present as to whether the *salaah* was valid or invalid.

Allamah Sahib answered jovially giving a grammatical explanation, "The difference between لم *(lam)* and لما *(lamma)* is that a verb can be dropped off after *lamma* but it is incorrect to do so after *lam*."

Moulana then said, "This *aayat* is discussing the fate of the *kuffaar* and *Jahannum* still awaits them whether they repent or not. Hence the *salaah* is valid."

The state of the *salaah* if the feet are raised off the ground

Q: Will the *salaah* be valid if one did not place his toes on the ground in *sajdah*?

A: It is a pre-requisite for the validity of the *sajdah* that the toes be placed on the ground. If any of the toes do not touch the ground, the *sajdah* will be incomplete as a result of which the *salaah* will be rendered invalid. It appears in some *kitaabs* that the big toe of the right foot is the axis and it should not shift from its position. If it

does shift then the axis has shifted and this will result in the *salaah* being rendered invalid. However, this is incorrect.

How many *rakaats* of *sunnat salaah* are there after the *Jumu`ah salaah*?

The *fuqahaa* have written that according to Imaam Abu Hanifah رحمة الله عليه four *rakaats* are *sunnat-e-mu'akkadah* after the *Jumu`ah salaah* and according to his students six *rakaats* are *sunnat-e-mu'akkadah*.
When reading six *rakaats* it is best to follow the following sequence: one will first read the four *rakaats* followed by the two *rakaats*.
This is due to the fact that one will be abstaining from performing two similar *salaahs* in succession. In performing the two *rakaats* immediately after the *Jumu`ah salaah* one will be apparently contradicting the *Hadeeth* that says: لا يصلى بعد صلاة مثلها (one *salaah* should not be performed twice).
However, today (5th Jumaad-al-Ula 1406 A.H.) I had done the opposite. I had first performed the two *rakaats sunnat* followed by the four *rakaats* since this is also allowed.

Proof for twenty *rakaats taraaweeh*

Q: Is twenty *rakaats taraaweeh* established from Abu Bakr رضي الله عنه?
A: Imaam Abu Yusuf رحمة الله عليه had asked Imaam Abu Hanifah رحمة الله عليه a similar question. His reply was that *taraaweeh* is *sunnat-e-mu'akkadah* and twenty rakaats are established from Hadhrat Umar رضي الله عنه. Hadhrat Umar رضي الله عنه could not have initiated the twenty *rakaats* out of his own accord. He definitely had some proof for it. (Al-Bahr-ur-Raa'iq, vol 2, pg 66)

و بعد سطور و هو قول الجمهور لما في المؤطا عن يزيد بن رومان قال كان الناس يقومون في زمن عمر بن الخطاب بثلاث و عشرين ركعة (أي مع الوتر) و قبل أسطر ثم وقعت المواظبة عليها في أثناء خلافة عمر و وافقه على ذلك عامة الصحابة (ج ٢، ص ٦٦)

(This is the view of majority of the scholars due to the *hadeeth* of Yazeed bin Roomaan reported in Mu'atta. He reported that people would perform twenty-three *rakaats* including the *witr* during the *khilaafat* of Hadhrat Umar ﷺ. Thereafter, this became the practice during the *khilaafat* of Hadhrat Umar ﷺ and the Sahaabah ﷺ concurred with it.)

The *sunnats* before *Zuhr* were missed

Imaam Muhammad رحمة الله عليه is of the view that the *sunnats* that are missed before Zuhr should be performed immediately after the *Zuhr salaah* and the *fatwa* is passed on this view. Someone then said, "Nabi ﷺ had first performed the two *sunnats* followed by the four *sunnats*."

Hadhrat replied, "This is also the view of some and their basis is the *hadeeth*: لا يصلّى بعد صلاة مثلها (Two similar *salaahs* should not be performed in succession, one after the other.) They say that the *sunnats* consist of four *rakaats* and the *Zuhr salaah* has four *rakaats*. Though the fatwa is not passed on this view it will be correct to practise it as well." (Radd-ul-Muhtaar, vol 1, 483)

The procedure of *salaat-ut-tasbeeh*

Q: In *salaat-ut-tasbeeh*, must one recite the *third kalimah* after the second *sajdah* of the second *rakaat* or after the *tashahud*?

A: The manner in which I perform *salaat-ut-tasbeeh* is that I recite the third *kalimah* fifteen times before *qiraat*, ten times before *ruku*, ten times in *ruku*, ten times after getting up from *ruku*, ten times after reciting: اللهم ربنا و لك الحمد حمدا كثيرا طيبا مباركا, ten times in the first *sajdah*, ten times in *jalsa* (posture between the two *sajdahs*) after reciting: اللهم اغفر لي و ارحمني و اهدني و عافني و ارفعني و اجبرني, and ten times in the second *sajdah*. In following this method, I do not recite the third *kalimah* immediately after the second *sajdah* before the *tashahud* as in the case when the method of reciting the third *kalimah* fifteen times after the *qiraat* of the first *rakaat* is followed. Both these methods are

recorded in the *hadeeth*. (Tirmizi, vol 1, pg 109) Some prefer the first method whilst others prefer the second method.

Note: Great merits have been recorded in the *ahaadeeth* with regards to *salaat-ut-tasbeeh*. Nabi ﷺ had taught his uncle Hadhrat Abbas رضي الله عنه this *salaah* and he mentioned to him that this will cause all his past and future sins, major and minor, intentional and unintentional and external and internal sins to be forgiven. Nabi ﷺ also mentioned that if it is possible then perform this *salaah* daily and if not, then at least perform it once in your life. (Ibnu Majah, pg 99/ Abu Dawood/ Tirmizi with slight variations)

The *Eid* and *Jumu`ah Khutbah*

The *Jumu`ah khutbah* is a prerequisite for the *Jumu`ah salaah*, but the *Eid khutbah* is *sunnat*. However, if one is present at the commencement of the *khutbahs,* it will be *waajib* for him to listen to it, and if one had left before the commencement of the *khutbah* it will not be *waajib* to listen to it.[30] (Al-Bahr-ur-Raa'iq, vol 2, pg 158/162)

Performing *Jumu`ah salaah* twice in one *musjid*

Q: Can a second *jamaat* be made for *Jumu`ah salaah* if the *musjid* is unable to accommodate the large crowds?

A: The *jamaat* of the second group will be a second *jamaat*. (Since this is the second *jamaat* it will be *makrooh*. However, if there is no other place for them to perform their *salaah* then it will be allowed.)

The law regarding the *eidgah* that has now fallen within the built-up area due to the expansion of the area

Q: The town has now expanded and has reached the *eidgah* site. In this situation, is it necessary to relocate and construct a new *eidgah*?

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[30] ان النبي صلى الله عليه و سلم صلى العيد قال من أحب أن ينصرف فلينصرف و من أحب أن يقيم للخطبة فليقم. نسائي 233/1

A: Nobody can say that the *eid salaah* is not valid because of this. (It will be correct to perform the *eid salaah* in such a place.)

The *eidgah* is not *sunnat*. Performing the *eid salaah* in an open field is *sunnat*

Q: The *sunnat* is to perform the *eid salaah* in an open field. Will the *sunnat* be achieved by performing the *eid salaah* in the *eidgah*?
A: It is not *sunnat* to construct an *eidgah*. Rather, it is *sunnat* to perform the *eid salaah* in an open land.

Q: Hadhrat Gangohi has written in Fatawaa Rasheediya that the purpose will not be achieved by an open land that is not *waqf*.
A: The actual *mas'alah* is that the *eid salaah* should be performed in any open land on the outskirts of the town. That is why Nabi ﷺ had performed the *eid salaah* each year at a different venue. The reason was that the place where the *eid salaah* was performed the past year became a cultivated land the next year. The following year the place where the *eid salaah* was performed became a built up area. The *eidgah* is built in order to be saved from these difficulties. Hence, there will be no alterations made to the *eidgah* site. Another reason is to expose the salient features of Islam. This becomes apparent when a large group of Muslims gather to perform *salaah* behind one *imaam*.

Eid salaah in three days

Qari Muhammad Tayyib Sahib رحمه الله had mentioned, "Whilst on journey I performed *Eid Salaah* in the area where I was staying . The next day we travelled to a town where they were celebrating *Eid*. We performed *eid salaah* in this town as well. On the third day, we travelled to another town and they were also celebrating *eid*. We then read *eid salaah* in this town as well. Thus, in one year we had performed three *eid salaahs*."

Jumu`ah is not compulsory on a *musaafir* (traveller) - Zul Fiqar Ali Bhutto

Zul Fiqar Ali Bhutto had travelled to India to attend a conference organised by Indira in Shamla. Indira made arrangements to ensure that the *musjid* in the area was well cleaned and a good *qari sahib* was brought, because Bhutto will need to perform *salaah*. However, Bhutto did not go to the *musjid*.
When Bhutto was informed that the newspapers were carrying an article regarding him not attending the *Jumu`ah salaah* he said, “I was a traveller and *Jumu`ah* is not waajib on a traveller.” He also knew the *mas’alah* of *Jumu`ah* not being compulsory on a *musaafir*.

Q: An entire day was missed when travelling from one place to another. What must one do for the *salaahs* on these days?
A: One should perform the *salaah* of the time that has entered, no matter where he is. He will not be responsible for the *salaah* times that he missed.

Q: What should one do in the situation where he performed Esha *salaah* in the plane. When he reached the next destination, it was time for Maghrib *salaah* and when he reached the following destination it was time for Fajr *salaah*?
A: One is not required to repeat the same *salaah* within the duration of twenty-four hours. However, if it is the *salaah* of the next day, one will have to perform it. The *salaah* of the times that were skipped will not have to be performed. The following appears in Kanz-ud-Daqaa’iq: من لم يجد وقتيهما لم يجبا عليه
It is a different issue as to whether this is the preferred view or not.
If one is in a place where there is a very short span of time to perform the Esha and Witr *salaahs* then it will not be necessary to perform them. For example, the sun rose very quickly after sunset.
Ibnu Batuta has written in his travel experiences that he arrived at a place during the month of Ramadhaan whilst fasting. After *iftar*, he quickly performed the Maghrib *salaah*, Esha *salaah*, *taraaweeh* and

witr salaah. Within three quarters of an hour the night terminated and it was already *subh saadiq* (dawn). (This occurs in Norway etc. In London, the day is only six hours and the night is eighteen hours.)

Performing *Jumu`ah salaah* where it is not permissible to perform it

The obligation of *Jumu`ah* will not be fulfilled by performing *Jumu`ah* in an area where *Jumu`ah* is impermissible. If one is forced to join such a *jamaat* he should make the intention of *nafl* and thereafter perform Zuhr *salaah*. If one is requested to lead such a *jamaat*, he should decline the offer and if he is forced to do so, then he should explain the *mas'alah* to the congregation that it is impermissible to perform *Jumu`ah salaah* in this village but I was forced to lead this *jamaat*.

People who missed *Jumu`ah salaah* should perform *Zuhr salaah*

If few people miss the *Jumu`ah salaah* it will be incorrect for them to make their own *jamaat* for *Jumu`ah*. Instead, they will have to perform *Zuhr salaah*. This is mentioned in Ad-Durrul-Mukhtaar. It also appears in Al-Bahr-ur-Raa'iq, vol 2, pg 154.

The duration of the *khutbah*

The *khutbah* is not as long as the people think it to be. According to Imaam Abu Hanifah رحمة الله عليه, merely saying one *subhanallah* or *alhamdulillah* will suffice. According to *Sahibain*, the *khutbah* should be a lengthy *zikr* at least the duration of reciting the *tashahud*. (Al-Bahr-ur-Raa'iq, vol 2, pg 149)

Performing *Jumu`ah* in a village close to the town

I had gone with a prominent *mufti* of South Africa to a village that was close to the town. The *imaam sahib* of that village had been discussing with this *mufti sahib* with regards to performing *Jumu`ah*

salaah there. He was of the view that on account of the village being so close to the town, if a villager had to go to the town for *Jumu`ah salaah* he could comfortably return home by the evening. Therefore, *Jumu`ah salaah* is *fardh* on the inhabitants of the rural area. He also said that this was the view of Imaam Abu Yusuf. I told him, "You are an *aalim* and whatever you have said is totally correct and I have no doubt in what you have quoted. However, I request an explanation. If *Jumu`ah* becomes *fardh* on the villagers, will it be necessary for them to perform *Jumu`ah* in this village or will they have to go to the town for *Jumu`ah*? During the lifetime of Nabi ﷺ the Sahaabah ﷺ that lived in the villages on the outskirts of Madinah would take turns to come to Madinah to perform *Jumu`ah*. (Bukhaari, vol 1, pg 123) As for those who did not come they did not perform *Jumu`ah* in their villages, nor were they commanded to do so or commanded to come to Madinah for *Jumu`ah*.
We understand from this, that *Jumu`ah* is not *waajib* in the small villages around the town."

Commencing the *sajdah-e-tilaawat* from the standing posture

The definition of *sajdah-e-tilaawat* has been explained in Ad-Durr-ul-Mukhtaar (vol 1, pg 515) as follows:
سجدتین بین تکبیرتین مسنونتین و بین قیامین مستحبین (*sajdah-e-tilaawat* refers to two *sajdahs* performed between two *masnoon takbeers* and two *mustahab* standings.)
We thus understand that saying *Allahu Akbar* before and after the *sajdah* is *masnoon*, and commencing the *sajdah* from the standing posture and returning to the standing posture after the *sajdah* is *mustahab*.

The *muqtadee* making *sajdah-e-tilaawat* in *ruku*

Q: Will the *sajdah-e-tilaawat* of the *muqtadees* be fulfilled if the *imaam* goes into *ruku* with the intention of *sajdah-e-tilaawat* after reciting an *aayat* of *sajdah*?

A: If the *muqtadee* made the intention of *sajdah-e-tilaawat* as the *imaam* had done when going into *ruku* then his *sajdah-e-tilaawat* will be fulfilled. However, if he did not make the intention of *sajdah-e-tilaawat* when going into *ruku* then his *sajdah-e-tilaawat* will not be fulfilled in the *ruku* or in the *sajdah* because the *imaam* had already fixed the ruku for the *sajdah-e-tilaawat*. It will now be necessary for the *muqtadee* to make the *sajdah-e-tilaawat* after the *salaam* of the *imaam* followed by the *qa`dah*. Then only should he make *salaam* and terminate the *salaah*. If he does not sit for the *qa`dah* after making the *sajdah-e-tilaawat* his *salaah* will be rendered invalid.

و لو نواها في ركوعه و لم ينوها المؤتم لم تجزه و يسجد إذا سلم الإمام و يعيد القعدة و لو تركها فسدت صلاته كذا في القنية

قوله (لم تجزه) أي لم تجز نية الإمام المؤتم و لا تندرج في سجوده و إن نواها المؤتم فيه لأنه لما نواها الإمام في ركوعه تعين لها. رد المحتار 519/1

If the *imaam* went into *ruku* immediately after reciting the *sajdah aayat* without making the intention of *sajdah* then the *sajdah* will be fulfilled through the *sajdah* of the *salaah* for both the *imaam* and *muqtadee*.

نعم لو ركع و سجد لها فورًا ناب أي سجود المقتدي عن سجود التلاوة بلا نية تبعا لسجود إمامه. رد المحتار 519/1

Proof for *du`aa* after *salaah*

Q : Is there any proof for making *du`aa* daily after every *salaah*?

A : Will it be incorrect to continuously practise it if there is no proof for it? The following is stated in Al-Kowkab-ud-Durri, vol 2, pg 291: One must be disciplined for not making *du`aa* after *salaah*. Allah

Ta`ala says: ادْعُوْنِيْٓ اَسْتَجِبْ لَكُمْ (Call unto Me and I will answer you.) The *hadeeth* makes mention with regards to making *du`aa* after every *salaah*: بعد دبر كل صلاة دعوة مستجابة (*Du`aas* are accepted after every *salaah*.)

It is difficult to prove that Nabi ﷺ and the *Sahaabah* ﵃ collectively made *du`aa* after *salaah*. However, there is proof for Nabi ﷺ prescribing a *du`aa* for a particular *sahaabi* to be read after *salaah* and Nabi ﷺ himself had read certain *du`aas* after *salaah*.

Another point is that the congregation has gathered for the *salaah* and not for the *du`aa*. *Du`aas* made after *salaah* are answered and it is *mustahab* to do so. Hence, when everyone practises this *mustahab* a collective *du`aa* automatically takes place. Therefore, it will be difficult to say that a collective *du`aa* was intended, because people gather for *salaah* and not for the *du`aa*.

Getting up a sleeping person for *salaah*

It is correct to get up a sleeping person for *salaah*. Once Nabi ﷺ had seen someone sleeping in the *musjid* and instructed a *sahaabi* to wake him up.

Nabi ﷺ did not wake the *sahaabi* himself, for fear that he may utter a few incorrect words as it normally happens when a person's sleep is affected. If this had to happen then it would have been extremely detrimental for the *sahaabi* since this would have been an insult against Nabi ﷺ. Had the same words been uttered to a *sahaabi* it would not have the same effect. A Qur'aan can be placed over another Qur'aan, but an ordinary book cannot be placed over a Qur'aan, because this amounts to disrespect. (Alamgiri, vol 5, pg 321)

Fasting for two years as an expiation for missing the *takbeer-e-ula*

A saintly person had once missed the *takbeer-e-ula* because of being engaged in *samaa`*. He thereafter fasted for two years as an expiation

for missing the *takbeer-e-ula*. We understand the great importance and reverence these saintly elders of the past attached to the *shar`ee* injunctions. The conditions they had experienced at the time of *samaa`* was out of necessity and as a form of treatment. It was not a mere fulfilment of their carnal desires.

People generally study the lives of these personalities and then try to judge what rank they have reached. By them determining their actions to be in compliance with these personalities is in reality a cause of defamation and belittlement to them.

The difference in the temperament of two *buzurgs*

Two *buzurgs* who are both the *khaleefahs* of Hadhrat Thanwi رحمة الله عليه and are our elders yet their opinions differed with regards to a particular aspect. In consideration for one of them, the *imaam sahib* had once delayed in starting the *salaah* for a few seconds and on account of this he reprimanded the *imaam sahib*.

With regards to the other *buzurg*, the congregation waited for him to perform the Asr *salaah* whilst he was in his house. There was barely half an hour left for sunset when this *buzurg* came to the *musjid* and that was when the *salaah* was performed. I was present on this occasion.

This difference was only a difference in temperament and not in *masaa'il*.

Note: If the congregation does not mind nor is there fear of the *makrooh* time approaching then it will not be *makrooh* to wait for a particular person. The *fuqahaa* have thus stated: رئيس المحلة لا ينتظر ما لم يكن شريرًا و الوقت متّسع . الدر المختـــار، ج 1، ص 268 (The congregation will not wait for the leader of the community as long as he is not a mischief monger and there is ample time.) In this situation, the congregation can wait for him and it will not be *makrooh*. (Fatawaa Mahmoodiya, vol 2, pg 223)

Audible or inaudible *qiraat* (recitation) in *salaat-ul-kusoof* (solar eclipse) and Hadhrat's practice

Q: Must the *qiraat* in *salaat-ul-kusoof* be audible or inaudible?
A: There are two views. Imaam Abu Hanifah رحمة الله عليه is of the opinion that the *qiraat* should be inaudible and *Sahibain* are of the opinion that the *qiraat* should be audible. I had first performed this *salaah* in Saharanpur behind Hadhrat Shaikh who read the *qiraat* audibly. Subsequently, I had performed this *salaah* in Dhabel, Gujarat where I recited the *qiraat* inaudibly. On yet another occasion, I performed this *salaah* in Saharanpur where I recited the *qiraat* audibly. On another occasion, I performed this *salaah* in Deoband where I recited the *qiraat* inaudibly. In short, both the views are accepted and practised.

Performing *tahajjud salaah* with *jamaat*

Q: Is it permissible to perform *tahajjud salaah* with *jamaat*? Hadhrat Madani رحمة الله عليه used to perform *tahajjud salaah* with *jamaat* during the month of Ramadhaan. Keeping this in mind, I have started performing *tahajjud salaah* with *jamaat* in my hometown of Raichoti.
A: Hadhrat Madani رحمة الله عليه was a high ranking *muhaddith* and *faqeeh* and he had attained complete expertise in the fields of *Hadeeth* and *Fiqh*. Thus, he had the right to deduce rulings. We cannot criticise him. However, the Hanafi *mazhab* will not be altered by the individual deduction of a personality. The *mas'alah* according to the Hanafi *mazhab* is that the *salaah* will be permissible if two or three *muqtadees* follow the *imaam* in *nawaafil*. However, if there are more than three then this falls within the definition of *tada`ee* (inviting) and this is not permissible. On several occasions, *tahajjud salaah* was performed in this manner in the *khanqah* of Hadhrat Shaikh رحمة الله عليه and I had prevented them from it.

At which point should a *musaafir* (traveller) commence with *qasr*?

Q: At which point should a *musaafir* commence with *qasr*?
A: When he leaves the residential area of the town.

Q: If a town is very large and stretches over several kilometres and the *musaafir* starts travelling from one end of the town, can he commence with *qasr* as soon as he leaves his home?
A: The same law will apply in this situation as well. He will only commence with *qasr* once he goes beyond the residential area and outskirts of the town. Hadhrat Ali ﷺ had mentioned: إنا لو جاوزنا الخص لصلينا ركعتين (We will commence with *qasr* once we pass the dwellings.) (Al-Bahr-ur-Raa'iq, vol 2, pg 128)

Janaaiz

Performing *janaazah salaah* in the *makrooh* times

Janaazah salaah should not be performed during the *makrooh* times i.e. Sunrise, *zawaal* and sunset. (Alamgiri, vol 2, pg 52)

Performing *janaazah salaah* in the *musjid*

There are several ways of performing *janaazah salaah* in the *musjid*:
(1) The *janaazah*, the *imaam* and the *muqtadees* are in the *musjid*. This is completely *makrooh*.
(2) The *janaazah* is out of the *musjid* but the *imaam* and the *muqtadees* are in the *musjid*. This is also *makrooh*.
(3) The *janaazah*, *imaam* and some of the *muqtadees* are outside the *musjid* whilst some are inside. This is also *makrooh*, but the reprehensibility is of a lower degree. (Nawawi with Muslim, vol 1, pg 593)

Participation in a *janaazah* for a student

Q: Must a student participate in the *janaazah salaah* or must he remain occupied in his studies?

A: If it is not the time for his lessons or the *ustaad* has discontinued the lessons for the *janaazah* then he should participate in the *janaazah*. Similarly, if the *janaazah* arrives whilst he is studying a *kitaab* by himself then he should also participate in the *janaazah*.

Making *du`aa-e-maghfirat* (seeking forgiveness) for a *na-baaligh* (minor) in the *janaazah salaah*

Q: *Du`aa-e-maghfirat* is not made for minors in the *janaazah salaah* because they are not accountable for the sins committed. Then why is it that in the *janaazah salaah* of an adult *du`aa-e-maghfirat* is made for a minor when the words و صغيرنا و كبيرنا (our young and old) are recited?

A: The words و صغيرنا (minor) and و كبيرنا (adult) are *asmaa-e-idhafiyyah* (relative nouns). Every person is younger than his elder and vice versa. When one reads و صغيرنا و كبيرنا in the *janaazah salaah* of an adult, then the word و صغيرنا refers to a *baaligh* (adult) younger than him and not a *na-baaligh* (minor). Another point is that certain things are correct *tab`an* (when they are incorporated), and incorrect *isaalatan* (when they are isolated/detached). Understand this to be from that category in the sense that it will be incorrect to make *du`aa-e-maghfirat* distinctively for a minor, but if it is incorporated in the *du`aa-e-maghfirat* for an adult then it will be correct.

Announcing the *janaazah salaah*

Q: Is it correct to announce the *janaazah salaah* over the mike system?

A: What is wrong in announcing it? It appears in Ad-Durr-ul-Mukhtaar `ala Hamishi Radd-il-Muhtaar, vol 1, pg 602:

و لا بأس بالإعلام بموته

قال الشامي قوله (بموته) أي إعلام بعضهم بعضا ليقضوا حقه. هداية و كره بعضهم أن ينادى عليه في الأزقة و الأسواق و الأصح أنه لا يكره

Q: Will it be *fardh* on those who hear the announcement to attend the *janaazah salaah*?
A: No. The *janaazah salaah* is *fardh-e-kifaayah*. This means that if a group of people perform the *janaazah salaah* the entire community would be absolved of their duty. It is not such that the *fardhiyyat* (obligation) is based on one's knowledge whereby one will only be absolved of the obligation by fulfilling it.

When will one untie his hands in the *janaazah salaah*?

Q: When must one untie his hands in the *janaazah salaah*?
A: There are three views with regards to when the hands will be untied:
(1) After the fourth *takbeer* before the *salaam*.
(2) After both the *salaams*.
(3) The left hand will be left when making *salaam* to the right. All these views appear in Fatawaa Hindiyyah.

Making *salaam* to the inmates of the grave

In reply to someone, Hadhrat said that making *salaam* to the inmates of the grave is not established. Nevertheless, making *salaam* when entering the graveyard is proven. (Shaami, vol 1, pg 605)

Visiting the graveyard daily

Q: What is the *shar`ee* law regarding visiting the graveyard daily and reciting *Faatihah* etc. as *esaal-e-thawaab*?
A: This is correct because the *ahaadeeth* that show the permissibility of visiting the graveyard are general. There is no specific day or date, and the principle is المطلق يجري على إطلاقه (something that is general will always remain general.).

Visiting the graveyard after Eid

There is no harm in visiting the graveyard and sending *esaal-e-thawaab* after Eid. (This is because the *ahaadeeth* relating to the visiting of the graveyard are general. They do not specify any day or date.)

The branch was removed from the grave

At the time of the burial of Qari Abdul Waheed Sahib's son in Deoband, someone had placed a branch on his grave. Hadhrat Madani رحمة الله عليه who was present had the branch removed and remarked, "This is in total conflict with the practice of our predecessors."

Removing a branch from the grave

The child of a friend of mine had passed away in Kanpur. On his request, I lowered the child into the grave. Someone had placed a branch on the grave and I removed it and threw it away. I then addressed the crowd, "There is no proof for this. The *fuqahaa* have mentioned every type of *mustahab* yet none of them have regarded this to be even a *mustahab* act."

This person's *ustaad* who was a staunch *bid`ati* was also present. When the people asked him regarding this he said, "No mention of it has been made in the *kitaabs*. It is only a custom."

Placing boulders on the graves

Placing a boulder on the grave is established from the *hadeeth*. However, erecting tombstones with inscriptions on them is not established from the *hadeeth*. Nabi ﷺ had placed a boulder on the grave of Hadhrat Uthman bin Maz`oon. When asked the reason for doing so, Nabi ﷺ replied, "أعرف به قبر أخي (I will recognise the grave of my brother.)"

We understand from this that the purpose is identification and this can be achieved through placing a boulder etc. Therefore, there is

absolutely no need to inscribe poetry etc. The *fuqahaa* have prohibited this. (Shaami, vol 1, pg 601)

Carrying a Qur'aan Shareef to the graveyard

It is improper to carry a Qur'aan to the graveyard, because this amounts to disrespect. One may recite the Qur'aan from memory. (Fatawaa Mahmoodiya, vol 6, pg 30)

Two graves were mistakenly dug for one person

If two graves were mistakenly dug for one person then the *mayyit* will be buried where the people feel it appropriate and the other grave should be closed.

Visiting the graveyard on Thursdays and Fridays

Q: Is it *bid`at* to go to the graveyard on Thursdays and Fridays and to make *du`aa-e-maghfirat* for the inmates of the graveyard?

A: There is no harm in this. However, there are two things that should be borne in mind. The first is that one should not believe it to be *waajib* (compulsory) or necessary to visit the graveyard on these days. This means that one should not feel that by not going he will be sinful. The other is that one should not feel that he will be sinful by going on any other day besides these days or he that will not receive any reward, because one will always receive reward.

Visiting the grave of one's parents

Q: If one visits the graveyard to make *du`aa-e-maghfirat*, must he go to his parent's graves or must he stand outside the graveyard?

A: It will be better to go to the grave, whether the grave of one's parents or one's relatives. When one goes to the grave, he should think of the high positions they held, the buildings they owned and the houses they once owned. They possessed orchards and cars. Some of them had children; some had extensive knowledge, and today all of them are in their graves. They had not taken anything of the world along with them into the grave. The only thing that they

had taken along was their actions. If their actions were good then they will be in a good condition, and if their actions were evil then they will be in a miserable condition. May Allah Ta`ala shower His mercies on these people. Reflect over this in order that your love for the world decreases. Go to the grave, recite Qur'aan Shareef and send *esaal-e-thawaab*. Make *du`aa* for the inmates of the grave and for yourself.

The *masnoon* method of visiting the graveyard

Q: What is the *masnoon* method of visiting the graveyard and how must one sit at the grave?
A: In the manner that one respects his elders during their lifetime, he should respect them after their death at their graves.

Raising the hands in *du`aa* at the graveyard

Q: Is it correct for one to raise his hands in *du`aa* at the grave without the intention of asking from the inmate of the grave?
A: This will be correct, because you are asking from Allah Ta`ala and not from the inmate of the grave. Since it is correct to make *du`aa* to Allah, it will also be correct to raise one's hands, provided one's beliefs and the beliefs of the onlookers are correct and secure. There should be no danger of their beliefs being corrupted. If there is a danger of their beliefs being corrupted then one should not raise his hands.
Once, after the burial of a *sahaabi*, Nabi ﷺ raised his hands in *du`aa* and faced the *qiblah*. However, Nabi ﷺ had done adopted this method as a matter of precaution, even though there was no chance of any person thinking that Nabi ﷺ was asking from the inmate of the grave.

Making *du`aa* in the graveyard

Q: Is it permissible to make *du`aa* in the graveyard?
A: It is permissible. However, to ask from the inmate of the grave is impermissible. Nevertheless, one may make *du`aa* through the

medium of the inmate of the grave. The appropriate method would be to face the *qiblah* with one's back towards the grave in order that there remains no doubt of the person asking from the inmate of the grave. This is also done so that there is no resemblance with those who present their needs and make *du`aa* to the inmates of the graves.[31]

Placing a branch on the grave

Q: Is it permissible to place a branch on the grave?

A: There is no proof to substantiate it, nor have the *fuqahaa* enumerated it among the *mustahab* acts despite them explaining the *sunnats* and *mustahab* acts in detail. Had this been *mustahab*, the *fuqahaa* would have definitely enlisted it among the *mustahab* acts. It is stated in Fatawaa Rasheediya, pg 278 that this is a custom of the Rawaafidh/ Shias. (A similar *fatwa* appears in Fatawaa Mahmoodiya, vol 2, pg 399)

Walking between graves

It is permissible to walk between graves wearing shoes.

و المشي في المقابر بنعلين لا يكره عندنا . عالمكيرية 356/5

Reciting the Qur'aan beside a dead person

The Qur'aan should not be recited beside a dead person prior to him being given *ghusl*. It could be recited elsewhere.

و تكره قراءة القرآن عنده حتى يغسل تنزيها للقرآن عن نجاسة الحدث. مراقي الفلاح

و في الطحطاوي قوله (عنده) أي بقربه. ص 308 و مثله في الهندية، ج 1 ، 157

One method of *esaal-e-thawaab*

Hadhrat Mujaddid Alfe Thaani رحمة الله عليه has stated in his correspondence that he does not prefer the method of *esaal-e-*

[31] Fatawaa Mahmoodiya, vol 2, pg 406 with reference to Fath-ul-Baari, vol 11, pg 122 that Nabi ﷺ had adopted this method.

thawaab where one says, "O Allah! Pass over the reward of this act to Nabi ﷺ or to a certain relative."

The inmate of a grave being granted salvation because of *esaal-e-thawaab* sent to him

A pious person once passed a grave and saw wasps entering and exiting from the grave. Thinking to himself that this is an *azaab* (punishment) in the form of wasps, he decided to recite the entire Qur'aan Shareef and send it as *esaal-e-thawaab* to the inmate of the grave. After reciting it for the first time, the wasps stopped coming out of the grave but there were still wasps entering the grave. He recited the entire Qur'aan for the second time and the number of wasps decreased. Thereafter, he recited the entire Qur'aan for the third time and this time all the wasps disappeared. The pious person continued walking until he came across a farmer who invited him for meals. After partaking of the meals, he fell asleep. He saw in a dream that there was a person sitting on a throne with great honour and respect. When the man seated on the throne saw him, he rushed forward and embraced him and said, "I was granted salvation on account of you." This person was the very inmate of that grave.

Receiving salvation on account of a pious person being buried

A *sahib-e-kashf* (one who receives inspiration) had passed by a grave and it was shown to him that the inmate of the grave was being punished. After a few days when he passed by the same grave he was shown that the punishment had now been raised. He asked for the reason and the inmate of the grave replied that a pious person had been buried. He was granted the choice to intercede on behalf of ten people and he chose my name from amongst the ten. In this way I was granted salvation.

Hadhrat then said, "Aah! Will there be anyone to intercede on our behalf?"

The *thawaab* distributed among the deceased reaches them fully or proportionately

Q: If the *thawaab* of a certain action is distributed among the deceased, will it reach them fully or will they receive it proportionately?

A: The Hanafis do not have any explicit quotation regarding this. Nevertheless, some say that the treasures of Allah Ta`ala are limitless and it is in keeping to His grandeur that the *thawaab* reaches the deceased fully, whilst on the other hand some say that apparently it seems that the *thawaab* will reach them proportionately. (Shaami, vol 1, pg 605)

I have assurance in this *mas'alah*

Hadhrat Gangohi رحمة الله عليه was once asked a similar question (similar to the last *malfooz*).

He replied, "I have not come across any quotation regarding the *thawaab* reaching them fully. Apparently, it seems that the *thawaab* will reach them proportionately."

On another occasion Moulana mentioned, "I have assurance in this *mas'alah*." When asked the reason for it he replied, "I saw Shah Abu Sa`eed Gangohi رحمة الله عليه in a dream and he told me, 'Molwi Rasheed Ahmad! You do not send *thawaab* to me.' I replied that I do send. He then said, 'Yes, but it is very little.'"

From this we learn that the *thawaab* reaches the deceased proportionately because it was Moulana's practice to send *thawaab* to all the *mashaayikh* of the *silsilah* (chain of predecessors) at once.

Using cloth soaked in Zam Zam as one's *kafan* (shroud at the time of death)

Q: People soak their *kafan* cloth in Zam Zam when they go for *Hajj*. Is there any basis for it and is this correct?

A: It is stated in Fatawaa Imdaadiyyah that one should not use cloth soaked in Zam Zam for *kafan*, because matter and blood flow out of

the body of the corpse and get on to the *kafan*. This results in disrespect to the Zam-Zam soaked *kafan*.

It appears in Fatawaa Azeeziya that someone had asked Hadhrat Shah Abdul Azeez Sahib to give him some cloth soaked in Zam Zam for a relative of his that had passed away. Hadhrat Shah Abdul Azeez replied, “It will be given to you.” He had not disapproved of it.

My personal opinion is that the clothing that touched the blessed body of Nabi ﷺ was more blessed than the cloth soaked in Zam Zam. Nabi ﷺ had gifted his personal clothing to be used for Abdullah bin Ubayy bin Salool’s *kafan*.

Once a *sahaabi* had gifted Nabi ﷺ a *lungi* which Nabi ﷺ cherished very much and he even wore it. Another *sahaabi* thereafter told Nabi ﷺ, “This garment is extremely beautiful. Could you please grant it to me?” Nabi ﷺ said, “Well and good.”

He then went into his home and changed his *lungi* and gave the *lungi* to the *sahaabi*. This *sahaabi* then said, “I did not take it for daily use, but rather to use as my *kafan* as a source of *barkat* (blessing).”

This clothing that had touched the blessed body of Nabi ﷺ was more blessed than Zam Zam. However, it is incorrect to show extra importance to it as done by the *hujjaaj*. Yes, there would be no harm if the cloth is acquired without these formalities.

Zakaat

Paying `*ushr* (land tax of one tenth of produce) on the land of India

`*Ushr* will have to be paid if a Muslim receives any property after the Muslims conquer a territory. If a *kaafir* takes ownership of the property before the Muslims then it will not be compulsory to pay `*ushr* on it. Thus, the obligation of paying `*ushr* on the land of India terminated when the government announced that it had taken control

of the land of India and that they have the right to grant property to whomsoever they wish. (Fatawaa Darul Uloom, vol 6, pg 174)

Paying *zakaat* on the provident fund

Moulana Fakhruddeen Sahib Muradabadi, the previous *shaikh-ul-hadeeth* of Darul Uloom Deoband would annually pay *zakaat* on his money deposited in the Provident Fund. This was based on Moulana's *taqwa* and not the *fatwa*. The *fatwa* is that *zakaat* will only be *waajib* on the provident fund once one receives his money and one year passes over it. *Zakaat* will not be paid for the previous years because one is not the owner of it prior to receiving it. (Fatawaa Darul Uloom, vol 6, pg 331)

`Ushr (one tenth of crops) will not be paid on a land purchased from a non-Muslim

A land conquered by waging war will belong to the *bait-ul-maal* (public treasury) and they will be irrigated with *`ushri* water. The *ameer-ul-mu'mineen* has the option of keeping the land for the *bait-ul-maal* or distributing it among the *mujaahideen*.
Hence, part of the lands used to be distributed among the *mujaahideen* and part of it would be kept for the *bait-ul-maal* so that the income accrued through the land will be used to assist the *ulama* etc. Thereafter, when the *kuffaar* gain control over these lands they will no more remain as part of the *Darul-Islam* (Islamic territory), and it will now be regarded as the *Darul-Harb* (non-Muslim state). As a result, *`ushr* will not be paid on these lands.
Q: Are there any *`ushri* lands in India?
A: According to the *fatawaa* that were issued prior to the partition of India, any property owned by a Muslim from the time of his forefathers without a *kaafir* owning it in between was an *`ushri* land. The land that was purchased from a *kaafir* or which belonged to a Muslim but a *kaafir* did own it even though for a short period will not be *`ushri*. Ever since the government had assumed control of the land of India, the ownership of their original owners ceased.

Q: Will *zakaat* be *waajib* on the produce of such lands?
A: *Zakaat* (*`ushr*) will only be *waajib* on the lands that are *`ushri* and these lands are not *`ushri*. The details of an *`ushri* land is that if it is irrigated by water provided by a water wheel or camels or oxen then one-twentieth of the produce will have to be given in charity, and if it is irrigated by rain then *`ushr* (one-tenth) of the produce will have to be given in charity.

Saum

A *mu`takif* leaving the *musjid* for *janaazah salaah*

A *mu`takif* should not leave the *musjid* to perform a *janaazah salaah*. However, if one leaves the *musjid* to relieve himself, it will be permissible for him to perform the *janaazah salaah* as he returns.

A *mu`takif* leaving the *musjid* for *wudhu*

In reply to someone Hadhrat said, "A *mu`takif* may leave the *musjid* to perform *wudhu*." (Shaami, vol 2, pg 132)

I`tikaaf in tents or in the open

Q: Is it more virtuous to sit in *i`tikaaf* in tents or in the open?
A: Moulana Yunus Sahib (Shaikh-ul-Hadeeth of Mazaahir-ul-Uloom) had told me that tents should be erected. I did not answer him. Nevertheless, Hadhrat Shaikh Zakariyya رحمة الله عليه used to sit for *i`tikaaf* in this *musjid* (Musjid Dar-e-Jadeed). A tent would only be erected for him and the rest of the *mu`takifeen* would sit in the open.
Moulana Abdul-Lateef Sahib would sit for *i`tikaaf* in the old Madrasah Musjid. As long as he was alive, a tent would be erected for him on one side of the *Musjid* and another tent would be erected for me on the other side. Prior to that, I used to sit for *i`tikaaf* in the

Mahalla Mufti Musjid without any tent, because I was the only person sitting for *i`tikaaf*.

Establishing the month of Ramadhaan and Eid-ul-Fitr

I issue the following verdict with regards to the witnessing of the moon:

In the event where the sky is overcast, the *ru'yat* (sighting) of one *`aadil* (just) person or a *mastoor-ul-haal* (one whose detailed qualities are unknown) is sufficient for establishing the month of Ramadhaan. There will be no need to testify. However, in the remaining months of the year the *shahaadat* (testifying) of two people who are *mastoor-ul-haal* is required. In the event of the sky being clear, the witnessing of a large group is required for every month of the year. (Shaami, vol 2, pg 90/91 / Fatawaa Mahmoodiya, vol 3, pg 119)

The sighting of the moon whilst in Kanpur

When I was in Kanpur a person came to me on *yowm-ush-shakk* (30th Sha`baan) and said:

Person: The moon was sighted.

Mufti Sahib: Did you sight the moon?

Person: No, but the moon was sighted.

Mufti Sahib: Did you also sight the moon?

Person: Yes. I did sight the moon.

Mufti Sahib: Did you sight the moon before Maghrib or after Maghrib?

Person: My son and daughter had sighted the moon.

Mufti Sahib: What are their ages?

Person: My daughter is twelve and my son is elder than her.

Mufti Sahib: Why didn't you bring your son along?

Person: He is linked to the Belcha party and previously his witnessing was rejected.

Mufti Sahib: Does he perform salaah?

Person: Yes. He comes for the Eid and Baqra Eid *namaaz*.

Mufti Sahib: Did you sight the moon by yourself?
Person: Whilst performing *salaah* in the veranda at the front of my house, two women had passed by and they were saying that the moon has been sighted.
There was a *Musjid* in front of us and the minaret could be seen clearly. So, I asked him:
Mufti Sahib: Was it seen on the right or the left of the minaret?
Person: Where is the minaret over here?
This person did not even see the minaret. As he was leaving, he repeatedly lifted his shoes to inspect them and then only did he recognise his shoes. How can such a person ever sight the moon?

Reporting the sighting of the moon via the telephone

The following discussion took place between a prominent *aalim* and myself:
Aalim: If a *qaadhi* (judge) announces the sighting of the moon via the telephone after hearing it from proper *shar`ee* evidence, will it be *waajib* (necessary) to abide by it?
Mufti Sahib: If one is certain and has confidence in him then it will be correct to abide by it, though not *waajib*.
Aalim: What if another *qaadhi* does the same?
Mufti Sahib: The same will apply. His statement will not be binding.
Aalim: Whose statement will be binding and when will it be such?
Mufti Sahib: This will be in the situation where the leader/commander has such authority that he has the right to implement *ta`zeer* (punishment) on a subject due to him not fulfilling his order. However, this will not be applicable here in India due to the non-Muslim rule.

Will *kaffaarah* (expiation) be *waajib* in the following situation?

Q: A person undertook a journey after beginning his fast, but due to the hardships of the journey, he broke the fast. Will *kaffaarah* be waajib in this case?

A: I have not come across any explicit quotation regarding this. However, it is stated in Mabsoot of Imaam Sarakhsi that if a ruler forces a *muqeem* (a person not on journey) who was fasting to undertake a journey and as a result of the hardships of the journey he invalidates his fast, then according to some *ulama* the *kaffaarah* will be *waajib*, because he invalidated a *fardh* fast. However, Imaam Abu Hanifah رحمة الله عليه is of the opinion that the *kaffaarah* will not be *waajib* because it was not necessary for this person to complete his fast due to him undertaking the journey though it was a *fardh* fast.

The words used for intending the fast

Qari Muhammad Tayyib Sahib had once mentioned that an old woman had told him, "O my son! What intention must I make for fasting? Listen to my intention and see if it is correct."

She then said, "بِسُّو گَدّي نَوِّى تِى - *bissu gaddi naww-e-te*," instead of saying بِصَوْمِ غَدٍ نَوَيْتُ - *be sowmi ghadin nawaitu*. This was her intention for fasting.

Hafiz Tayyib Sahib then asked Hadhrat, "The word غَدٍ is translated as tomorrow. Where is the intention for today? The word that appears in the *kitaabs* of *fiqh* is غَدٍ and the day terminates with sunset, because the date changes at the time of Maghrib, but the time of the fast does not change. It always starts at *subh saadiq*."

Hadhrat replied, "The words that are to be used in the intention of the fast appear as such in the books of *fiqh*, because one cannot make the intention that I am fasting the entire month. The word غَدٍ in this context refers to the fast of the day that starts after *subh saadiq*.

Missing a day or some time in a lengthy journey

Q: The journey from Canada to Germany is only fourteen hours, but if the flight departs on a Thursday, it will only reach on Saturday. What is the law regarding the *salaah* and fast that were missed? What is the law regarding the *Jumu`ah* that was missed in this time?
A: A lunar month is either twenty-nine or thirty days. It cannot be twenty-eight days. One should therefore complete the fast for an entire month.

Hajj

Hanafi women without any *mahrams* undertaking the journey of *Hajj* with a reliable group of women

Q: According to the *Shaafi`ee mazhab*, women may travel for *Hajj* without any *mahrams* if they have a reliable group of women. Can *Hanafi* women adopt this view for a temporary period due to the necessity of performing *Hajj*?
A: When the view of Imaam Maalik may be adopted at the time of need, for example the *mas'alah* concerning the *iddat* of a woman whose husband is missing, then the view of Imaam Shaafi`ee may also be adopted at the time of need. However, there are few conditions that need to be considered when adopting another *mazhab* at the time of need. The details of it could be studied in al-Heelat-un-Najizah.

Method of performing *Hajj*

Questioner: Hadhrat! Could you please explain the procedure of performing *Hajj*?
Hadhrat: The procedure is explained in the Qur'aan.

Questioner: Hadhrat! Could you explain it in detail?

Hadhrat remained silent.

Questioner: Explain the method of performing *Hajj*. We are going for the first time. Explain it in an easy method.
Hadhrat: What type of *Hajj* do you want me to explain? There are three types of *Hajj*:
(1) Ifraad (2) Qiraan (3) Tamattu`.

Questioner: Explain Tamattu`.
Hadhrat: Tie your *ihraam* at the *meeqaat* (boundary) and proceed to Makkah. After reaching Makkah, perform *tawaaf* and *sa`ee*. Thereafter, shave your head and come out of *ihraam*.

On the eighth of Zil-Hijjah, tie your *ihraam* and perform a *nafl tawaaf*. If you are going to be making *sa`ee* after this *tawaaf*, then make *idtibaa`* (expose the right shoulder) and *raml* (walking briskly in the first three rounds) in the *tawaaf*. Thereafter, proceed to Mina. Try to reach there before Zuhr. Perform five *salaahs* i.e. Zuhr, Asr, Maghrib, Esha and Fajr of the ninth in Mina.

On the ninth, after sunrise, when the rays of the sun appear on the mountain in Mina, proceed to Arafaat. Try to reach there before Zawaal. Have a rest till Zuhr. If one performs *salaah* behind the *imaam* of *Hajj*, then he should combine the Zuhr and Asr in the Zuhr time behind the *imaam* of *Hajj*. However, if one remains in his tent, he should only perform Zuhr.
One should thereafter start his *wuqoof*. Engage in *du`aa*, recite Al-Hizb-ul-A`zam, read the *kalimah tayyibah*, *kalimah shahaadat*, *kalimah tamjeed* and make *istighfaar* as much as possible. Stand and make *ibaadat*. If one gets tired, he may sit. Perform Asr *salaah* and thereafter engage in *du`aa* and *zikr* until sunset.
After sunset proceed to Muzdalifah without performing Maghrib *salaah*.

On reaching Muzdalifah, perform Maghrib and Esha together. Spend this night awake reciting *tasbeeh*, *durood shareef*, *istighfaar* and by performing *tahajjud salaah* until *subh saadiq* (dawn).

On the tenth, perform Fajr at the time of *ghalas* (immediately after dawn). Thereafter, make *wuqoof* standing and make *du`aa* for some time. Then proceed to Mina.
Pick up pebbles whilst going to Mina and on reaching Mina proceed directly to the Jamarat-ul-Aqabah (big pillar) where one will pelt it with seven pebbles. Then perform *qurbani* after which one will shave his head and come out of *ihraam*.
Thereafter, put on clothing and proceed to Makkah. Make *tawaaf-e-ziyaarat* which is a fundamental of *Hajj*. (It is a condition to make an intention for this *tawaaf*.)
At night, return to Mina. One has the choice to spend the night in Makkah, but the *sunnat* is to spend the night in Mina.

The next morning (11th Zil-Hijjah) one should pelt the *shaitaan* and make *du`aa* at a distance from the *jamarah*. Then one will pelt the second *shaitaan* and again move on to one side and make *du`aa*. Thereafter, one will pelt the third *shaitaan* and return to the camp without making a *du`aa*. It is *sunnat* to pelt the *shaitaan* before *zawaal* on the first day and after *zawaal* on the next two days.
One should follow the same procedure for the next day (12th Zil-Hijjah) and return to Makkah before sunset.
One will pelt the *shaitaan* on the tenth before *zawaal*. If not, then it will be better to do so before sunset, since it is *makrooh* to pelt after Maghrib. On the second and third day of pelting, one should pelt after *zawaal*. As for females and those who aged and excused it is permissible for them to pelt at night.

Tamattu` Hajj* for one performing *Hajj-e-Badal

This insignificant compiler asked Hadhrat whether *tamattu` hajj* could be performed by those carrying out *hajj-e-badal*?

Hadhrat replied that it is permissible. However, there is a difference of opinion regarding this.

Hadhrat Moulana Khaleel Ahmad Saharanpuri رحمة الله عليه had stated that after studying the proofs, it is clear that it will be permissible for a person carrying out *hajj-e-badal* to perform *tamattu`* if he is granted permission by the *aamir* (the one who instructed him to carry out the *hajj-e-badal*.) However, he did not have the courage of issuing this *fatwa* because this would be going against Hadhrat Gangohi's رحمة الله عليه *fatwa* of impermissibility. This *fatwa* was sent to Moulana Zafar Ahmad Thanwi رحمة الله عليه and through various proofs, he established the permissibility of *tamattu`* for a person carrying out *hajj-e-badal*. When the answer came to Moulana Saharanpuri, he wrote a comment on it that the proofs are all doubtful.

When Moulana Zafar Ahmad saw the comment, he immediately came to Moulana Saharanpuri and said, "You were the one who said that this must be permissible."

Moulana Saharanpuri said, "I did not say that it must be permissible on the basis of these proofs that you have presented."

Hadhrat Mufti Sahib then said, "The actual law is that the *ihraam* of *umrah* for a *mutamatti`* (person performing *tamattu`*) will be tied at the *meeqaat* and the *ihraam* of *hajj* will be tied from Makkah. However, in *hajj-e-badal*, the *ihraam* for *hajj* has to also be tied at the *meeqaat*.

In *qiraan* (another type of *Hajj*), the *ihraam* for *umrah* and *Hajj* is tied from the *meeqaat*. Therefore, *qiraan* is permissible in *hajj-e-badal* and this is not found in *tamattu`*. However, I feel that if the person instructing you to perform *hajj-e-badal* allows you to perform *tamattu`* then it will be permissible, as in the case where one performs his own *Hajj* with the intention of *tamattu`*."

Wearing a *langoota* (underwear only covering the posterior) in the state of *ihraam*

Q: Can one wear a *langoota*[32] in the state of *ihraam*?
A: It is permissible. This is stated in Mu`allim-ul-Hujjaaj.

Performing *Hajj-e-Badal* on behalf of a deceased

Q: A person passed away without having performed *Hajj*. The amount of money being owed to him will cover up for the expenses of *Hajj* and it is certain that the debtors will pay. The deceased also has heirs. What should be done in this situation?
A: If the deceased had bequeathed that *Hajj* be performed on his behalf and the expenses of the *Hajj* could be covered up by one third of the estate, then it would be incumbent on the heirs to fulfil the bequest. However, if he had not made a bequest it would not be incumbent on the heirs to perform *Hajj-e-Badal* on his behalf. Nevertheless, if the heirs are adults and each one of them agrees then it would be better to perform *Hajj* on behalf of the deceased either before the distribution of the estate or after. If the *Hajj-e-Badal* is performed before the distribution then the surplus money left after the expenses of the *Hajj* should be distributed among the heirs in proportion to their *shar`ee* shares. (Fatawaa Hindiyyah, vol 1, pg 258)

Fortunate are those whom Allah Ta`ala has invited to His court

After performing *Hajj* sixty times, a person thought to himself that how long will I continue wandering about aimlessly in the wilderness? I will stop performing *Hajj*.
For a while, he leant against a wall and sleep overcame him. He heard a voice in his sleep saying, "You only invite those whom you

[32] Apparently, it will be a cloth that is worn covering the posterior in the manner a napkin is worn.

love and those whom you do not love are not invited. Fortunate are those whom Allah has invited to His court."

This person woke up and immediately resolved that he would continue performing *Hajj* until he remains alive.

I had once met a man on the plane and he said that he was performing his sixty-seventh *Hajj*.

Q: How many times have you performed *Hajj*?
A: I do not know. However, my first *Hajj* was in 1363 A.H.

Q: Did you visit Madinah Munawwarah?
A: I had visited Madinah Munawwarah on every trip. I had also visited Madinah Munawwarah on this trip (1412 A.H.).

Once, in Saharanpur, I was walking with an umbrella and going towards the market. On the way, I met an acquaintance and he asked me, "Where are you going?" I replied, "I am just going to Makkah."

Q: Were you really going for *Hajj*?
A: Yes, I was going for *Hajj*.

Q: How much of expenses were incurred at that time?
A: One thousand rupees. The fare from Deoband to Delhi was twelve *anas* i.e. seventy-five *paisa*.

Q: Where must one go in Jannat-ul-Baqee`? Some people stand outside the cemetery and read. Which is better?
A: When I had once gone to Madinah Munawwarah someone informed me that Moulana Madani رحمة الله عليه would not go into the enclosed area of the cemetery because the path leading to it was built over graves.

The sign of an accepted *Hajj*

Q: What is the sign of an accepted *Hajj*?

A: The *fuqahaa* have stated that the sign of an accepted *Hajj* is that one's *deeni* condition improves, the *sunnats* are practised more, the desire for doing good deeds increase and one develops a dislike for sin. If these are not found then it is a sign of an unaccepted *Hajj*. One should not pursue matters that do not concern him. One should rather be concerned about practising in accordance to the terms of the *shari`ah* and making *du`aa*. Acceptance should be entrusted to Allah Ta`ala.

Nikaah

Conducting several *nikaahs* with one *khutbah*

Q: Can several *nikaahs* be performed with one *khutbah*?
A: Yes. Several *nikaahs* can be performed with one *khutbah*.

Marrying a non-human

It is *haraam* to marry a non-human. For example, a man marries a female jinn or vice versa.

Announcing the *nikaah* is an important factor in *shari`ah*

A man had requested Hadhrat to perform his daughter's *nikaah*. Hadhrat told him that announcing the *nikaah* is an important aspect in *shari`ah*. A simple method of announcing the *nikaah* is that after any *salaah* e.g. the Asr *salaah*, announce to the people of your son's or daughter's *nikaah*. The people will remain seated and the *nikaah* will be conducted in this manner.

The other customs that the Indians have adopted at the time of marriage are all unnecessary. After making *hijrat* (migration) to

Madinah Munawwarah, Nabi ﷺ had created a link of brotherhood amongst the Ansaar and Muhaajireen Sahaabah ﷺ.
Hadhrat Abdurrahman bin Auf ﷺ was joined with Hadhrat Sa`d bin Rabee` Ansaari ﷺ. He could not tolerate that his *Muhaajir* brother should remain alone, whilst he has two wives in his care. Therefore, on one occasion he told him, "I have two wives. You may choose from the both the one you like and I will divorce her in order that you may marry her. Furthermore, half of all my household goods belong to you. You may take whatever you require."
However, Abdurrahman bin Auf ﷺ replied, "May Allah Ta`ala bless you in your wealth and family. Could you please direct me to the marketplace?"
Abdurrahman ﷺ proceeded to the marketplace where he did some business through which he earned for himself some cheese and ghee (butterfat).

After a few days Nabi ﷺ noticed some yellow spots (stains of a fragrance) on his clothing and enquired from him the reason for it. He replied that he had married an Ansaari woman. Nabi ﷺ then encouraged him to host a *waleemah*. (Bukhaari, vol 2, pg 759)
Similar is the incident of Hadhrat Jaabir ﷺ.
He relates: We were returning with Nabi ﷺ and I went ahead of them hurriedly. Nabi ﷺ asked me the reason for this. I replied, "O Rasulullah ﷺ, I am newly married."
Nabi ﷺ asked me whether I married a virgin or non-virgin. I replied that I married a non-virgin. (Bukhaari, vol 2, pg 760)
We understand from the two incidents that the Sahaabah ﷺ did not attach importance for Nabi ﷺ to perform their *nikaahs*. Rather, they did not even deem it necessary to inform Nabi ﷺ of their nikaah. Nabi ﷺ would only come to know of their *nikaahs* after some time.

كانوا يتزوجون من غير علمه و حضوره عليه السلام (فتح القدير، ج 3، ص 174)

The Sahaabah ﷺ obviously had the desire that Nabi ﷺ should perform their *nikaahs* but since the *shari`ah* has not showed any importance to it they did not attach any importance to it as well.

The amount of *mahr-e-faatimi*

Mahr-e-Faatimi is equivalent to 132 *tolas* of silver. If one is giving the value of the silver then the value of the silver on the day of payment will be considered and not the value of day of the marriage.

Marrying an incompatible person

For an Indian Muslim who is not of Arab origin, linage will not be a factor of equality in status. However, occupation, wealth, knowledge and piety would be factors to consider. Hence, if the daughter of a person with a dignified occupation marries a boy of a family whose occupation is looked down upon in society, then her *nikaah* will be invalid without the consent of her guardians. (Alamgiri, vol 1, pg 292)[33]

Nikaah over the telephone

In reply to someone, Hadhrat said that a *nikaah* (marriage) cannot be conducted over the telephone, because the offer and consent have to be done in one *majlis* (sitting) and in this case the *nikaah* is not conducted in one *majlis*. However, there is a particular situation where one of the two parties appoints a person as their *wakeel* (representative) via the telephone to make the offer or to accept the offer. Thereafter, the representative will relate what he was appointed to say as a proxy and in this manner the *nikaah* will be conducted. This is just as any other case where a person is appointed as a *wakeel* (representative). Nothing else takes place. It is stated in Ad-Durr-ul-Mukhtaar, vol 2, pg 366: و من شرائط الإيجاب و القبول اتحاد المجلس

Which of the parent's religion must the child follow?

The child would follow the better of the religions of his parents. For example, in a case where the mother is a Jew or Christian and the father is a Muslim the child will be a Muslim. If the mother is a fire

[33] This is the preferred view though there is a second opinion that the *nikaah* will be valid but it is pending on the consent of the guardian.

worshipper and the father is a Christian the child will be a Christian. As far as being a slave or a free person the child will follow the mother. If the mother is a free woman, the child will be free, and if the mother is a slave then the child will be a salve. However, there is a situation where the mother is a slave and the child is free. This is when the child is born through the master of his mother. In this case, the child will be free and the mother will be an *umme-walad*. (Al-Bahr-ur-Raa'iq, vol 4, pg 231)

Someone was only taught this much and posed this question

Someone had asked me:

Questioner: There is a woman who is in a state of perplexity and concern. The reason for this is that someone has killed both her husband and son and he separated their heads from their bodies. Upon seeing this, she was overcome by grief and anxiety. A saintly person happened to pass by whilst she was in this state of grief. She then related her problem to him. This pious person looked at the corpses and read something. He thereafter mistakenly placed her husband's head on the son's body and the son's head on her husband's body and said: قم بـــإذن الله (Stand by the command of Allah.) Both of them came back to life. The woman is now perplexed as to whose wife she is?

Mufti Sahib: The *nikaah* terminated upon the death of the husband.

Questioner: Prove it from a *kitaab*. Do not say anything without proof.

Mufti Sahib: It appears in Hidaayah (vol 1, pg 298): النكاح ينتهي بـــالموت (*nikaah* terminates by death.)

The questioner then remained silent.

Mufti Sahib: You were only taught this much and sent. If there is a question to ask then ask as to whom must she now marry?

Questioner: Tell me the answer.
Mufti Sahib: She should marry a third person. She should not marry anyone of them.

Questioner: Who must she then marry?
Mufti Sahib: She should marry you or me.

Questioner: She wants to marry her former husband.
Mufti Sahib: Bring both of them to me and I will chop off their heads and fix them to the original bodies.
This person felt ashamed and went away.

Talaaq

Attribution to the wife for the validity of the *talaaq*

It is a pre-requisite for the validity of the *talaaq* (divorce) that the *talaaq* be attributed to the wife. The reference will be *idhaafat-e-ma`nawiyya*. This means that it does not matter whether he referred to her by her name, or by using a personal pronoun (e.g. she) or the circumstance indicates to her.
For example, the husband and his parents are discussing about his wife and they tell him, "Your wife has harassed and troubled us. Divorce her."
On hearing this, the husband says, "*talaaq*, *talaaq*, *talaaq*." All three *talaaqs* will be effective. If the husband says that he did not intend his wife, his statement will not be accepted. If there was no discussion etc. of this nature and the husband only said *talaaq* then he will be questioned regarding his intention. If he intended his wife, the *talaaq* will be effective and if he had not intended her, the *talaaq* will not be effective.

Carrying out *khul`a* (divorce at the insistence of the wife who will pay a compensation) in the situation where *mahr* (dowry) has not been discharged

Khul`a can be carried out in the situation where the *mahr* has not yet been discharged. The procedure will be that the wife will wave off the *mahr* in exchange of the divorce.

رجل خلع امرأته بمالها عليه من المهر الخ. فتاوى الهندية، ج 1،ص 489.

Addressing one's wife saying 'O my mother!'

If a person addresses his wife with the words: 'O my mother!' without the intention of *talaaq* neither will *talaaq* be effective nor *zihaar*. However, to do so is *makrooh*. The similar law will apply in the case where one addresses his wife using the words: 'O my sister!' or with reference to any other *mahram* woman (a woman he cannot marry). This appears in Shaami, vol 2, pg 577 wherein it is stated that analogously *zihaar* will be effective, but it will not be such due to the *hadeeth*.

There is no fixed period for the *iddat* of *istibraa-e-rahim*

The *iddat* of *talaaq* or death is not observed for the sake of *istibraa-e-rahim*. The law of *istibraa-e-rahim* will be implemented in the case of *wati bish-shubhah* (when a man mistakenly has sexual relationship with a woman thinking her to be his wife), or purchasing of a slave woman. The reason for these women sitting in *iddat* is that there is a possibility that the woman may fall pregnant due her relationship with the other man or with her master. Furthermore, it is impermissible to have intercourse with a woman who has fallen pregnant through another man. Therefore, the *Hadeeth* states:

من كان يؤمن بالله و اليوم الأخر فلا يسقين ماءه زرع غيره. ترمذي ، ج 1، ص 214. (Whoever believes in Allah Ta`ala and the last day should not irrigate the crops of someone else with his water i.e. one should not have any sexual intercourse with a woman who is pregnant by another man.)

An angry reply after issuing a fatwa of *talaaq-e-mughallazah* (irrevocable divorce)

A woman had once written a letter stating that my marriage was very successful and there was love and unity between my husband and myself. I fulfilled all that he desired, cooked the best of foods, sewed the best clothing for him, but I had erred once, as a result of which my husband flew into a fit of rage and issued three *talaaqs*. What is the law regarding this?

I replied that *talaaq-e-mughallazah* has taken place and it is not permissible for you to stay with him without following the procedure of *halaalah*. I then explained the procedure of *halaalah*.

Thereafter, this woman replied venting her anger. She stated: What kind of an Islamic method is this where the husband does the foolish action and we have to face the consequence of his actions. Why are we given this law? Must I see the face of a stranger?

In my reply to her, I wrote: You are angry because you have not understood what was stated, and whatever you had understood was as a result of anger. Will a dignified woman ever be asked to look at the face of a stranger? I had written that a person becomes a stranger to his wife after giving her three *talaaqs*, and it is incorrect to look at the face of a stranger. We had stopped you from looking at a stranger. In addition, whoever you are referring to as a stranger, will not remain a stranger after the marriage is conducted. He will now be your husband and you will be able to look at him. However, *shari`ah* does not force you to remarry if you are able to continue your life with chastity. You have a choice.

Nevertheless, one can gauge that your emotions will not be satisfied unless you return to this mean and unfit man who brought your entire life's loyalty to an end on account of your trivial error. Is he worthy of you returning to him and settling in his home again? Do not even think of him for your entire life. If your emotions will not be

appeased without returning to him then *shari`ah* has shown you the procedure by which you will have to abide. Since then I never received any reply from her.

I had written in the reply

A university student had written to me: I met a girl at university and fell in love with her. After a few days, I realised that it was improper for me to continue living in this manner. Hence, I consulted my elders regarding marrying her and I eventually married her. After a few days of marriage, I opened her bag and found a love letter sent to her by another boy. In this situation, should I divorce my wife or should I continue with the marriage? It is only now that I have discovered her bad habits.

In my reply, I stated: The answer to your question is in your letter. Why is it that you considered her to be an excellent girl when you fell in love with her at university, but now that you have discovered the letter in her bag after marriage you consider her to be an evil girl? You do not even know whether the letter in her bag is an original letter or a copy of another letter, and on the basis of this you consider her to be an evil girl. The answer to your letter is that you have married a girl that has your ways. Now, do not give her *talaaq*. If you divorce her, the next girl you will marry will be even worse than your present wife. Allah Ta`ala states in the Qur'aan:

اَلْخَبِيْثٰتُ لِلْخَبِيْثِيْنَ وَ الْخَبِيْثُوْنَ لِلْخَبِيْثٰتِ (Evil women are fit for evil men and evil men are fit for evil women.) No letter was received from him thereafter.

Returning the *jahez* (gifts given to the daughter at the time of marriage) at the time of *talaaq* (divorce)

Whatever the girl's family gives the boy at the time of marriage enters into his ownership. It neither is a loan to him nor is it a *jahez* (bridal gift). Therefore, in the event of *talaaq* the girl's family has no

right to demand from the boy whatever they had given him. *Jahez* are those items that the girl is given by her family at the time of marriage. Therefore, the girl's family has the right to claim the *jahez* in the event of a divorce and the boy's family has no right to keep it.

The difference between *towkeel* (appointing a representative) and *tafweeedh* (surrendering one's affairs to someone)

In reply to a question, Hadhrat said that there are basically two differences between *towkeel* and *tafweedh*:

(1) In *towkeel*, one can dismiss the *wakeel* (representative) whereas one cannot do so in *tafweedh* nor can one retract from what he had agreed to.

The following appears in Al-Bahr-ur-Raa'iq, Kitaab-ul-Wakaalah, vol 7, pg 141:

السادس في صفتها و هو عدم اللزوم فله أن يعزله متى شاء (The sixth characteristic is that it is not binding. Therefore, one has the choice of dismissing his *wakeel* whenever he wishes.)

Under the chapter of Tafweedh-ut-Talaaq in Al-Bahr-ur-Raa'iq, vol 3, pg 311 the following appears:

و في جامع الفصولين تفويض الطلاق إليها قيل هو وكالة يملك عزلها و الأصح أنه لا يملكه (It is stated in *Jaami-`ul-Fusooleen* that *tafweedh* of the *talaaq* to the wife is *wakaalah* according to one view. Thus, the husband will have the ability to cancel it. However, the preferred view is that he does not have the ability cancel it.)

The following appears in Fatawaa Hindiyyah, vol 1, pg 387:

و ليس للزوج أن يرجع في ذلك و لا ينهاها عما جعل إليها و لا ينفسخ كذا في الجوهرة النيرة (The husband does not have the ability to retract from that nor can he prevent his wife from carrying out that which he had made over to her. Furthermore, it cannot be annulled.)

(2) The *towkeel* will only be valid if the *wakeel* accepts it. However, there is no need for *qubool* (acceptance) in *tafweedh*. It will be valid

even if the wife does not accept it. The following appears in Al-Bahr-ur-Raa'iq, vol 7, pg 140:

و في البدائع و أما ركن التوكيل فهو الإيجاب و القبول (It is stated in Badaai` that the chief aspect in *towkeel* is the offering and acceptance) and it is mentioned in Al-Bahr-ur-Raa'iq with reference to Mi`raaj: و لا يتوقف على القبول لكونها تطلق نفسها بعد التفويض و هو بعد تمام التمليك (It will not be pending on acceptance, for she is able to divorce herself after *tafweedh* and that is once the entrusting is complete.) and the following is mentioned with reference to Muheet: و أشار بعدم ذكر قبولها إلى أنه تمليك يتم بالمملّك وحده فلو رجع قبل انقضاء المجلس لم يصح (By the author not mentioning the need of her acceptance, he has indicated to the fact that this is *tamleek* - conferring to her the ability of divorcing, and it will be valid by him merely conferring it to her. It will then be incorrect for him to even retract before the termination of the sitting.) (Al-Bahr-ur-Raa'iq, vol 3, pg 311)

Being doubtful in issuing a divorce

If one is in doubt as to whether he has issued a divorce then the *talaaq* (divorce) will not take place. It is stated in Al-Ashbaah wan-Nazaa'ir, pg 61: شك هل طلق أم لا لم يقع

The reason for this is that a woman becomes *halaal* for a man as a result of *nikaah* and this is certain as it is established through the definite and clear text of the Qur'aan. Certainty can only be dispelled by something that is equal to it in nature. In this situation, the *talaaq* is not of the level of certainty, it is doubtful. It is stated in Al-Ashbaah wan-Nazaa'ir, pg 56: اليقين لا يزول بالشك

Answer to an objection on *halaalah*

Q: A *kaafir* says that the procedure of *halaalah* that is adopted after issuing three *talaaqs* is the method of animals.

A: This is incorrect. Marriages are not conducted between animals. Whoever said that this is the way of the animals is himself worse

than an animal. It is *bid`at* to issue three *talaaqs*. It is also a sin and *makrooh* to do so. The law of *halaalah* has been enjoined to prevent this. A person of nobility will not be able to tolerate this. Thus, he will not pluck the courage to issue three *talaaqs*. Why will he want to disgrace himself? One should totally abstain from this.

Repetition of *talaaq*

Q: A person told his wife, "I divorce you." He thereafter went and told his mother, "I have divorced her. I have divorced her." How many *talaaqs* have taken place in this situation?
A: If he had intended relating to his mother what had transpired then one *talaaq-e-raj`ee* (revocable divorce) will take place and if he intended issuing another *talaaq* then three *talaaqs* have taken place.

لو قال لامرأته أنت طالق فقال له رجل ما قلت فقال طلقتها أو قال هي الخ (فتاوى الهندية 355/1)

Nazr wal Aymaan

Taking a vow of giving something not in one's possession

Q: A woman took a vow that she will give one month's wages of her husband to a certain *musjid* if she accomplishes a certain task. Is this correct and will the money have to be given to this particular *musjid*?
A: This is stupidity. Why did she not say that would give away her jewellery in charity if she accomplished the work? The manner in which she took the vow is incorrect because she does not own the salary of her husband and it appears in the *hadeeth*: لا نذر فيما لا يملك ابن ادم (One cannot take a vow on something that does not belong to him.)
Even if one had to take a valid vow then also it will not be compulsory to give the charity to that particular *musjid*. One still has the ability to give the charity to the *musjid* of one's choice. The *fuqahaa* have stated that if one had specified the coin to be given and

specified the recipients to be the destitute of the Haram Shareef, neither will the coin be specified, nor will the recipients be specified. One has the choice to give any other coin and to any other destitute. لو عين درهما أو فقيرا أو مكانا للتصدق أو للصلاة فإن التعيين ليس بلازم (البحر الرائق ، ج ٤ ، ص ٢٩٦)

Giving an animal in charity on behalf of a sick person

Q: Is there any basis for giving an animal in charity to a *madrasah* on behalf of a sick person in order that this animal be sacrificed for the sick person?

A: It is common amongst people that a life in exchange of a life. It appears in the *Hadeeth*: الصدقة تدفع البلاء و تطفـئ غضـب الـرب تعـالى (Charity wards off calamities and the anger of Allah Ta`ala.) (Al-Maqaasid-ul-Hasanah, pg 248)

The needs of each person are different. It will be better and more rewarding to give the person the item he is in need of, even though it will be correct to give him something else. For example, you gave money to a person in need of bread, or you gave another item to a person in need of clothing. Sacrificing a life for a life is also *sadaqah*.

Q: Is it a pre-requisite to slaughter the animal?

A: The animal is not only for slaughtering but it is to be eaten as well. If the sick person is informed that the animal was slaughtered but the meat was left for the crows, eagles etc. he will not give another animal although it was slaughtered.

If the animal given because of a vow dies

Q: If an animal given in charity because of a vow dies, will it be necessary to replace it or is the vow fulfilled?

A: The vow will be fulfilled once the animal is given to a needy person. Therefore, it will not be necessary to replace it.

Taking an oath using the word كلّما (whenever) and its law

Q: Will the oath of كلّما (whenever) be effective if someone says, "I taking the oath of كلّما that I will do a certain action," but he does not end up doing it?

A: مبنى الأيمان على الألفاظ دون الأغراض (Oaths are based on their wordings and not on the intention.)

Q: Isn't there the principle of مبنى الأيمان على العرف (oaths are based on their general usage.)?

A: The general usage will only be understood through the words. How will it ever be understood without the words? If someone had sent this question to me in writing, I would have replied that if he had said these words then it would have no effect and if any other words were uttered then write the words and verify it. (A similar *fatwa* appears in Fatawaa Mahmoodiya.)

The *kaffaarah* (expiation) of an oath

The *kaffaarah* of an oath will not be discharged if twenty needy people are fed at one time. This will only be counted as one feeding. If the person feeds ten people from amongst them on another occasion, his *kaffaarah* will be discharged. (Al-Bahr-ur-Raa'iq, vol 4, pg 109)

One's oath of abstaining from tea will not be affected by drinking coffee

Q: Will a person break his oath if he drinks coffee after taking an oath that he will not drink tea?

A: The oath will break even if he drinks *na kaafi* – a small amount. (*Kaafi* in Urdu carries a dual meaning - a 'large amount' and 'coffee'. Hadhrat had used the word *kaafi* in the meaning of a large amount and *na kaafi* will mean the opposite i.e. a small amount.)

Furthermore, oaths are based on their common usage. الأيمان مبنية على العرف الدر المختار 72/3 .

Waqf – Masaajid – Madaaris

A donor's condition at the time of a *waqf* (endowment)

It will be correct for the donor of a *waqf* to make a provision at the time of the *waqf* that he will continue to receive the benefits of the *waqf* during his lifetime. (Alamgiri, vol 2, pg 399/ Fatawaa Mahmoodiya, vol 2, pg 463)

Hadhrat Thanwi رحمة الله عليه had given his *kitaabs* as *waqf* to Madrasah Mazaahir-ul-Uloom, Saharanpur and in the *waqf* document, he had written: بشرط انتفاع الواقف في حياته (provided that the donor would be able to derive benefit from it during his lifetime.)

A *kaafir* building a *musjid*

Hadhrat Gangohi رحمة الله عليه has stated in Fatawaa Rasheediya, pg 537 that if a *kaafir* builds a *musjid* with the intention of *thawaab* it will be regarded as a *musjid*. The following appears in Shaami, vol 3, pg 360:

شرط وقف الذمي أن يكون قربة عندنا و عندهم كالوقف على الفقراء أو على مسجد القدس

(This *mas'alah* also appears in Fatawaa Mahmoodiya, vol 1, pg 513)

Going to the *musjid* after smoking a cigarette

It is *makrooh-e-tahreemi* to go to the *musjid* without cleaning one's mouth after smoking a cigarette. It is also incorrect to take any foul-smelling item into the *musjid*.

ويكره أكل نحو ثوم و يمنع منه. الدر المختار

قوله (و أكل نحو ثوم) أي كبصل و نحوه مما له رائحة كريهة الحديث الصحيح في النهى عن قربان أكل الثوم و البصل المسجد. شامي ،ج 1، ص 444

كره تحريما إدخال نجاسة فيه. الدر المختار ، ج 1 ، ص 441

The bottom floor is the *madrasah* and the upper level is the *Musjid*

Q: A plot of land is being purchased for constructing a *Musjid* on it. Can a *madrasah* be built on the ground floor while the *Musjid* is on the upper floor?

A: The land beneath and above a *Musjid* should be entirely for Allah. No person has a right in this piece of land.

If the *Musjid* is built on the upper floor and the *madrasah* on the ground floor, or the opposite way around then this will be incorrect, because the *madrasah* has many requirements. Students will have the need to relieve themselves etc. together with their many other needs. If the *madrasah* is also built, how will these needs be fulfilled? (Therefore, both the upper level and the ground floor should be kept solely for the Musjid. The upper floor should not be reserved for the *musjid* and the bottom for the *madrasah*.)

Performing the *nikaah* in the *musjid*

Q: Did Nabi ﷺ perform the *nikaahs* of all the Sahaabah ﷺ in the Musjid?

A: I have not researched this *mas'alah*. However, the *fuqahaa* have stated that it is *mustahab* to perform the *nikaah* in the *Musjid*. No real importance was shown to this aspect (performing *nikaahs* in the *Musjid*) during the era of Nabi ﷺ.

We learn from the various books of *Hadeeth* that not only did Nabi ﷺ not perform the *nikaah* of Abdurrahman bin Auf ﷺ, but he also did not even know about it. (Bukhaari Shareef, vol 2, pg 774)

Similarly, Nabi ﷺ only came to know of the *nikaah* of Jaabir ﷺ upon his return from *jihad*. Had there been any importance attached to

performing the *nikaah* in the *musjid* then Nabi ﷺ would have definitely been aware of these *nikaahs*.

لكن كانوا يتزوجون من غير علمه و حضوره (But they used to perform their *nikaahs* without the knowledge and presence of Nabi ﷺ)

A leper entering the *Musjid*

It is incorrect for a leper to enter the *Musjid*. There was a woman suffering from leprosy during the *khilaafat* of Hadhrat Umar رضي الله عنه. (People would be greatly inconvenienced by her and they would inconvenience her as well. Hadhrat Umar رضي الله عنه had prevented her from performing *tawaaf* in the Haram Shareef. As far as coming for *salaah*, then Hadhrat Umar رضي الله عنه had previously stopped women from coming to the *Musjid* for *salaah*.)

After the demise of Hadhrat Umar, رضي الله عنه some people told her, "Start going to the *Musjid* because the one who had prevented you from going to the *musjid* has passed away." She replied, "Umar رضي الله عنه is not a personality who should only be obeyed during his lifetime and disobeyed after his death."

Utilising the money of a disbeliever for a *Musjid*

It is correct to utilise the funds of a disbeliever in the construction of a *Musjid* provided there is no fear of him in turn demanding from the Muslims to contribute to the building of a temple etc. He should also contribute the money with the intention of being rewarded. (Shaami, vol 3, pg 360)

Will the level above the shop in question be part of the *musjid*?

Q: A *musjid* has been built on high ground. The land adjacent to the *sahen* which belongs to the *Musjid* was vacant. Hence, the land was developed and shops were built and given out on rent. Later the *musjid* needed to be extended and the roofs of the shops now form

part of the *sahen*. Will the laws of the *musjid* also be applicable to the roofs of the shops?
A: The roofs of the shops will not form part of the *musjid* by including it in the *sahen* if they have been given out for rent.

Is the purpose of decorating the *masaajid* to instil awe into the non-Muslims?

Q: Some people spend lavishly on decorating *masaajid* and present the excuse of doing so to instil awe into non-Muslims. Is this reasoning correct?
A: They are not doing so to instil awe into the non-Muslims, but out of fear for the non-Muslims. Their concern is that the Hindus should not begin to say that our temples are so magnificently decorated whereas the *masaajid* are simple and void of any decoration.
It is reported in a *hadeeth* that as *Qiyaamah* draws closer, the *masaajid* would begin to be decorated and beautified, but they would be void of the *ibaadat* of Allah Ta`ala. مساجدهم عامرة و هي خراب
In the footnotes of Imdaad-ul-Fatawaa Qadeem, vol 2, pg 123 under the chapter of *Aadaab-ul-Masaajid* (Etiquettes of the *masaajid*) the words: مساجدهم معمورة و هي خراب appear.

Note: It is permissible to decorate the *musjid* to some extent with one's personal wealth (and not with *waqf* money) [Ad-Durr-ul-Mukhtaar].
Allamah Shaami رحمة الله عليه has elaborated on this statement in Radd-ul-Muhtaar, vol 1, pg 442 and mentioned that one will not be rewarded for this. He goes on further to write that according to some *fuqahaa* it is *makrooh* to decorate the *masaajid* because of the *hadeeth*: إن من أشراط الساعة أن تزين المساجد (Decorating the *masaajid* is from the signs of *Qiyaamah*.)

Etiquettes to be observed after entering Musjid-un-Nabawi

Q: What is the first action one should carry out after entering Musjid-un-Nabawi?

A: Upon entry, proceed to Riyadh-ul-Jannah and offer two *rakaats nafl salaah* in appreciation to Allah Ta`ala for having brought you here. Thereafter, present yourself at the Rodha-e-Aqdas, and send your *salaat* and *salaam* to Nabi ﷺ. One should thereafter engage in the recitation of the Qur'aan Shareef and perform as much *nafl salaah* one desires. These are the initial actions to be carried out after entering Musjid-un-Nabawi ﷺ.

Do the laws of a *musjid* apply to an *eidgah* and Hadhrat Thanwi's رحمة الله عليه *janaazah* in the *Eidgah*?

In reply to a question, Hadhrat said that the laws that are applicable to the *musjid* with regards to *iqtidaa* (following the *imaam*) are applicable to the *Eidgah* as well. If a gap appears between the first *saff* and the remaining *saffs* the *salaah* of all the *musallees* will still be valid. The laws of the *musjid* do not apply to other *masaa'il*, like the passing of a person in the state of *janaabat*, or performing *janaazah salaah*.[34] (Al-Bahr-ur-Raa'iq, vol 2, pg 36/ Shaami, vol 1, pg 442)

Hadhrat Thanwi's رحمة الله عليه *janaazah salaah* for which I was present was performed in the *eidgah*.

Collecting interest money for the *madrasahs*

Q: How is it to donate interest money to the *madrasahs*?

A: A *madrasah* collector had once gone to a prostitute for collection. She told him, "Hadhrat! You are well aware of the source of my income."

[34]It is incorrect for a person in the state of *janaabat* to pass through the *musjid*. Likewise, it is incorrect to perform *janaazah salaah* in the *musjid*.

He replied, “Yes, I know but we will construct toilets for the students.” *Astaghfirullah*! I do not know from where people search for such *masaa’il* and begin to say that this is *jaaiz* (permissible) and that is *jaaiz*.[35]

Buyoo`

Different prices for cash and credit

It is permissible to advertise an article with a separate price for cash payment and a separate price for credit. However, it will be impermissible to conclude the contract without specifying either of the modes of payment.

باع على أنه بالنقد بكذا و بالنسيئة بكذا أو إلى شهر بكذا لم يجــز (Alamgiri, vol 2, pg 136)

If the mode of payment is specified at the time of payment then this transaction will be permissible. (Fatawaa Mahmoodiya, vol 3, pg 175/ Imdaad-ul-Fatawaa, vol 3, pg 1)

Selling one note in exchange of two

It is permissible to sell one note in exchange of two provided both the notes are specified and it is a cash transaction. The same law will apply to all other items that are not money by nature though they are termed as money. This will not fall under the law of usury because the basis of usury is *qadr* (a measurable or weighable item) and *jins* (both are of one kind) and this is not found. (Hidaayah, vol 3, pg 65)

An example of *bai`us-sarf* (money exchanging)

If old or broken pieces of gold are sold in exchange of new gold, and likewise silver for silver then such a transaction will be *haraam* if either one of the exchanges are more than the other. The same law

[35] Such money could also be permissible.

will be applicable if both exchanges are equal but there are genuine gold or silver rupees on either side, the reason being that this amounts to *riba* (usury). (Hidaayah, vol 3, pg 88)
However, if the gold/silver on one of either side is lesser and with it is another item, which is not gold/silver then this will be permissible as this item will be in exchange of the extra gold/silver. (Hidaayah, vol 3, pg 92)

Paying in instalments

Q: Will it be permissible if the bank purchases a tractor and thereafter sells it to a farmer for a higher price and in turn, the farmer will pay for it in instalments?
A: This type of transaction is totally permissible.

Usury of a bank

The interest received from banks should be discharged to a needy person without the *niyyat* (intention) of *thawaab* (reward). It is incorrect to utilise it for public welfare, because charity requires that ownership be passed on to the poor person.
In utilising it for public welfare, the poor do not receive ownership of the money nor do the wealthy receive ownership of it. It will also be incorrect to use it to host a dignitary or organise a function with it. However, it could be used to pay out taxes that are not compulsory according to *shari`ah*. This refers to those taxes that are paid without receiving any returns. The water bills etc. are excluded from this because one receives the usage of water. (Fatawaa Mahmoodiya, vol 3, pg 203)

A method of saving oneself from *haraam* wealth

If someone has acquired *haraam* wealth it should be returned to its original owner. However, if one was unable to return it to the owner and in the interim he passed away without leaving behind any heirs, then the money should be given in charity without the *niyyat* of

thawaab in order to save oneself from the punishment of the hereafter. (Fatawaa Mahmoodiya, vol 5, pg 88)

Copyrights

Q: What is Hadhrat's opinion regarding copyrights?
A: It is stated in Fatawaa Rasheediya that it is not permissible.[36]
The sale of abstract rights is impermissible. A person has the right to sell the manuscript of a five page book prepared by him for five thousand Rands. However, the person who buys the printed copy of the book for even fifty cents has the sole right to ignite a fire with it or use it to prepare the fire for his tea or give it to another person. He also has the right to reprint it. Nobody can be prevented from using it as he wishes, even though 'copyright reserved' may be printed on it. This has no effect in *shari`ah*. If this is acceptable, then someone will be able to say that no *mas'alah* may be explained from the book because the rights for publishing it are reserved.

Selling postal service items with a profit

Q: Can one sell postal service items e.g. post stamps, post cards, envelopes etc. for a profit?
A: If it is not contrary to the law then it will be permissible. The state generally sells these items under certain regulations. If permission is granted to sell them then it will be permissible.

Dealing in shares

Q: Nowadays companies are selling shares that are worth ten to twenty thousand rupees. The values of these shares fluctuate from time to time. Is it permissible to deal in such shares?
A: This question has been extensively discussed in Nizamul Fatawaa compiled by Mufti Nizamuddeen Sahib. Read it there.

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[36] Copyright is not wealth that can be gifted or sold. Hence, it is invalid. لايجوز الاعتياض عن الحقوق المجردة. الأشباه. (Fatawaa Rasheediya, pg 407)

Entering into a partnership with people who deal with the bank

Q: Two Muslims have entered into a partnership but one of them deals with the bank. It is similar to the large companies who deal with the Muslims and at the same time deal with the bank. Will a *Muslim* be sinful if he enters into the partnership without dealing with the bank?

A: It is extremely important to make an earnest effort to stay away from interest, even though the *Hadeeth* states: "A time will come when no person will be saved from interest. If he does not deal in interest the least will be that its smoke will reach him." Therefore, one should exercise caution in this as well.

Depositing money in a bank

Q: Can one deposit money in a bank? If one receives any returns from it, what must he do with the money?

A: In principle, one should not deposit any money in a bank. However, in the circumstance where there are no other means for one to safeguard his wealth, one may deposit his money in the bank. The interest that accrues in one's account should be utilised to pay government taxes that are not *waajib* according to *shari`ah*. In this way, it will be as if one is returning the money to those from whom it was taken. If one is unable to adopt this method, he should give it to the needy without the intention of reward.

Stipulating the newborn as the salary for the herdsman

It is incorrect to fix the wages of the herdsman as the foetus of the animal. The correct procedure will be that the owner asks the herdsman to purchase half the animal and become a partner in it. When the herdsman presents the money for purchasing the animal, the owner should absolve him of it and request him to herd the animal. Thereafter, they will be partners in whatever the animal produces, in the newborn and the milk it produces. (Alamgiri, vol 4, pg 445/446)

Discussion between Dawood Zahiri and Abu Sa`eed Burda`ee regarding the sale of an *umm-ul-walad* (slave woman who falls pregnant through the master and will be freed after his death)

Abu Sa`eed Burda`ee had set out for *Hajj*. When he arrived at the town of Dawood Zahiri he thought to himself that he should meet him. Dawood Zahiri was a *muhaddith* but not a *faqeeh*. He arrived at the time that Dawood Zahiri was conducting a lesson. Dawood Zahiri was informed of his arrival and understanding that Abu Sa`eed was a *faqeeh*, began presenting the lesson in a *fiqhi* (juristic) approach. The discussion of the sale of an *umm-ul-walad* was in progress.

Dawood Zahiri began explaining: "The sale of an *umm-ul-walad* is permissible. There is no difference of opinion with regards to the permissibility of her sale prior to the master having relations with her. The difference only arises after she delivers the child. Due to the differences, a doubt arises regarding the permissibility of her sale and the accepted principle is: اليقين لايزول بالشك (Certainty cannot be dispelled through doubt). Hence, the sale of an *umm-ul-walad* will be permissible, because prior to the differences her sale was permissible."

Abu Sa`eed Burda`ee responded to this and said: "This is incorrect. There is consensus of opinion that the slave woman cannot be sold prior to her delivering the child, because the foetus that she is carrying is a free being, and her sale would result in the sale of a free being, which is impermissible. The difference of opinion with regards to the permissibility of her sale arises after childbirth and this creates a doubt with regards to the impermissibility of her sale. Therefore, due to the accepted principle: اليقين لايزول بالشك, her sale will be impermissible, because prior to childbirth there was consensus of opinion that her sale was impermissible."

In the gathering, a voice from the unseen was heard saying:

اَمَّا الزَّبَدُ فَيَذْهَبُ جُفَآءً ۚ وَاَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِى الْاَرْضِ (Filth will be discarded and that which is of benefit will remain.)

A pious person present in the gathering said, "Whoever Allah Ta`ala wishes to be a means of benefit will remain alive and the other will pass away."

Barely one week had passed and Dawood Zahiri passed away. Thereafter, Abu Sa`eed remained in that town for one year imparting the knowledge of *fiqh* to its people, for they were bereft of *fiqh*. (Al-Fawaa'id-ul-Bahiyyah, pg 20 with a few variations)

The difference between *wadee`at* and *amaanat*

In *wadee`at*, the owner entrusts his wealth to another person for safekeeping of his own accord and *amaanat* is defined as: ما يجب حفظه (any article whose safeguarding is compulsory). It is not necessary that the owner has to entrust someone with that article, as in the case of safeguarding a lost article. A situation that would fall under the definition of *amaanat* is where a person receives a *kitaab* belonging to someone else and he keeps it by him. This will be an *amaanat* and not a *wadee`at*. In short, *wadee`at* is *khaas* (restricted) and *amaanat* is *aam* (general). و هي أخص من الأمانة (Ad-Durr-ul-Mukhtaar, vol 4, pg 493)

The difference between *bai`* (transaction), *hibah* (gifting), *ijaarah* (rental) and *i`aarah* (lending)

Bai` is defined as: تمليك عين بالعوض (Transferral of ownership of an item with an exchange.)

Hibah: Transferral of ownership of an article without any exchange.

Ijaarah: Granting the rights of benefits for an exchange.

I`aarah: Granting the rights of benefits without any exchange.

The law of the Muslim Fund

Q: The Muslim Fund sold a form for ten rupees and the exact same form to another person for fifty rupees. They are selling them at different prices. Had an individual done the same people would have said that it was interest.

A: It is an extremely major sin to make something *halaal* into *haraam* and vice versa. The other point is that the permissibility of transactions and the impermissibility of interest have both been explicitly mentioned in the Qur'aan:

وَاَحَلَّ اللّٰهُ الْبَيْعَ وَحَرَّمَ الرِّبٰوا *(Allah Ta`ala has declared transactions as lawful and interest as unlawful.) [2:275]*

The following *aayaat* (verses) were revealed with regards to making *haraam* into *halaal*:

1. يٰۤاَيُّهَا النَّبِىُّ لِمَ تُحَرِّمُ مَاۤ اَحَلَّ اللّٰهُ لَكَ *(O Nabi! Why are you making matters that Allah has declared halaal for you as haraam?) [66:1]*

2. يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُحَرِّمُوْا طَيِّبٰتِ مَاۤ اَحَلَّ اللّٰهُ لَكُمْ *(O you who believe! Do not make those wholesome items that Allah has made halaal for you into haraam?) [5:87]*

3. قُلْ مَنْ حَرَّمَ زِيْنَةَ اللّٰهِ الَّتِىْۤ اَخْرَجَ لِعِبَادِهٖ وَالطَّيِّبٰتِ مِنَ الرِّزْقِ *(Say, who has made haraam the beautiful garments and wholesome food that Allah had made halaal for his bondsmen?) [7:32]*

Likewise, the following *aayat* was revealed with regards to making *haraam* into *halaal*:

وَ لَا تَقُوْلُوْا لِمَا تَصِفُ اَلْسِنَتُكُمُ الْكَذِبَ هٰذَا حَلٰلٌ وَّ هٰذَا حَرَامٌ لِّتَفْتَرُوْا عَلَى اللّٰهِ الْكَذِبَ *(In order to attribute false to Allah do not say the false your tongue put forth that this is halaal and this is haraam. Those who attribute false to Allah will never prosper.) [16:116]*

Nabi ﷺ had once paid twenty-seven camels for a garment. Can one say that it was haraam? The price of an article is based on the mutual

agreement of the purchaser and seller. The following appears in Fath-ul-Qadeer and Shaami under *Bab-ul-`Eenah* and *Kitaab-ul-Kafaalah*: لو باع كاغذة بألف يجوز و لا يكره (It is permissible to sell a page for a thousand and it will not be *makrooh*.)
The seller has the choice of determining the price of the page. If an illiterate person requested an article to be written for him and the person writing it charges him five rupees, will you say that it is *haraam*? (One will definitely say that it is *halaal*.)

Similarly, these people print something and publish it, and thereafter sell it. It is now the choice of the buyer to either use the form or he may even light a fire with it.

These people do not compel others to take a loan for the forms. The sale of these forms and taking a loan for purchasing it are two different issues.
However, if someone had the form printed and thereafter compelled those wishing to take a loan to first pay for the form, then we will inspect his intention as to whether he intended usury or not. Accordingly, the decision will be taken.

G.P. fund and interest

Q: What is the law regarding the G.P. fund where a percentage of the salary is deducted and later given to the employee with an addition?
A: It is common that a percentage is deducted monthly from the employee's salary. Upon retirement, he is given the amount deducted from his salary coupled with an additional amount from the state. This is permissible and does not fall within the definition of interest. It is a token of appreciation for the many years of service rendered.
However, if the employee voluntarily contributed a percentage of his salary to such a fund then it will be impermissible for him to take the amount in excess to his contribution, for this will result in interest.
In the past, when anyone retired after being employed by the Muslim state, either he would sustain himself by opening a small business or

the government would pension him. This pension was not interest, but a token of appreciation in order for them to continue their lives. The lump sum of money that is given to the employee upon retirement by his employer from the amount deducted from his salary with an additional contribution from the employer is not interest. It is only a gift.

Being employed to collect funds and taking a commission on it

It is impermissible to be employed to collect funds, because the meaning of collecting is to acquire money from people and this is not within one's volition. Being employed for doing something that is not within one's volition is impermissible. Amongst the conditions enlisted for an *ijaarah* (hire) to be correct as mentioned in Fatawaa Hindiyyah, vol 4, pg 411 is: و منها أن يكون مقدور الاستيفاء حقيقة أو شرعا

However, going to the donors and making an effort to do so is within one's volition. Hence, one may be employed for this. One will now be eligible to receive remuneration for this service, be it a large sum or a small sum of money that he collected, or even if he did not collect anything. It will be incorrect for the remuneration to be fixed in accordance to the amount collected. The reason for this is that when it is impermissible to be hired for collecting funds then how can it become the basis of the hiring. Furthermore, one of the conditions of *ijaarah* is that the fee must be known. و منها أن تكون الأجرة معلومة

In this situation, the remuneration is unknown. The impermissibility of receiving a commission is understood through this because the amount is unknown.
A similar *fatwa* appears in Fatawaa Mahmoodiya, vol 4, pg 27.

Luqtah

The law of a lost item

In reply to someone Hadhrat said, “Pick up the item and search for the owner. If one loses hope of finding him and he is certain that had the owner been searching for it he would have become despondent by now, then it should be given in *sadaqah* (charity). However, if the owner thereafter does come for his article then the one who had found it has to give him back the exact article or compensate him for it by giving him its value. If one picks it up then according to one view it is not permissible for him to place it back. Rather, it will be *waajib* (compulsory) for him to search for the owner. Nevertheless, one has the choice of picking it or leaving it in its place, as long as there is no fear of it being destroyed.” (Shaami, vol 3, pg 319/20)

Saydi waz Zabaa'ih

A strangled animal

An animal will not be regarded as slaughtered if it is strangled to death. It is necessary for the veins in the neck of the animal to be cut in order for it to be regarded as a slaughtered animal according to *shari`ah*. Therefore, it is *Haraam* to eat from an animal that was strangled since it is regarded as carrion.

The animal hunted by a gun

The animal that is shot by a bullet will not be *halaal* if it dies before being slaughtered. It is stated in Saheeh Bukhaari that an animal killed by a bullet is *Haraam*. (Bukhaari, vol 2, pg 823)

The *mas'alah* of the crow being *halaal*

There is a difference of opinion between the Barelwis and the Deobandis with regards to the crow being *halaal*. However, there is no need for this difference, because this difference had existed in the past. Once, Imaam Abu Yusuf رحمة الله عليه had asked Imaam Abu Hanifah رحمة الله عليه as to whether the crow is *halaal* or *haraam*. Imaam Abu Hanifah رحمة الله عليه replied that it was absolutely *halaal* and this is his view. However, Imaam Abu Yusuf is of the opinion that it is *halaal*, but *makrooh*. The Barelwis shout the slogans, "We are not Yusufis, nor are we Shaybanis. We are Hanafis."

This statement demands of them holding the view of the crow being absolutely *halaal* as we say. Instead, they hold the view of it being *haraam*. Then why do they call themselves Hanafis?

Udhiyah

Slaughtering an animal on behalf of a living person

Q: Can an animal for *qurbani* be slaughtered on behalf of a living person?

A: One can most definitely do this.

There are two situations here: (1) The reward of the *qurbani* is being passed over to the person. (2) To carry out the *waajib qurbani* of a living person.

This *waajib* will not be accomplished unless permission is granted by the person on whose behalf the *qurbani* animal is being slaughtered.

The *thawaab* can be passed on to any person. Nabi ﷺ had carried out *qurbani* for himself and on behalf of the entire *ummat*. This included the living and the deceased.

The meat served at hospitals and giving *qurbani* meat to non-Muslims

I have been admitted in hospital on many occasions, but I have never eaten the meat served to the patients.

I was once in hospital at the time of Eid-ul-Adha. The non-Muslims asked me, “Will we also receive some meat?”

I replied, “Yes, you will definitely receive some meat.” They had meant the *qurbani* meat. Hence, they were given meat.

Q: Can *qurbani* meat be given to non-Muslims?
A: Yes.

An animal purchased for *aqeeqah* does not become specific for *aqeeqah*

An animal purchased with the intention of *aqeeqah* will not be specified for *aqeeqah*. It is permissible to slaughter another animal for *aqeeqah*.

Specifying an animal for *aqeeqah* will not cause it to be specified

Specifying an animal for *aqeeqah* will not render it specified in terms of *shari`ah*. If one slaughters another animal in place of it, it will be permissible. This is because *aqeeqah* is not *waajib* (compulsory) (Shaami, vol 5, pg 204)

The animal dying after intending to slaughter it for *qurbani*

Q: A person had two goats. He intended to slaughter one for *qurbani* and the other for *aqeeqah*. The one he had intended to slaughter for *qurbani* died. What is the law regarding him?

A: If this person is wealthy then it will be *waajib* for him to replace the animal, either by purchasing a new animal or with the one he

intended to slaughter for *aqeeqah*.[37] This is because the *aqeeqah* did not become waajib on him by specifying the animal for *aqeeqah*.

A reliable person was entrusted with money to carry out *qurbani* in a *madrasah* and he was unable to do so

Q: A reliable person was entrusted with money to carry out *qurbani* in a particular *madrasah*. However, he was not able to send the money to the *madrasah* nor was he able to contact the *madrasah* authorities as a result of which the *qurbani* was not performed. What must be done in this case?

A: If it was a *waajib qurbani* then the value of an animal should be given in *sadaqah* (charity).

و لو لم يضح حتى مضت أيامها و كان غنيا وجب عليه أن يتصدق بالقيمة سواء اشتراها أو لم يشترها .

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Hazr wal Ibaahah

Making *salaam* to one making *wudhu*

Q: Can *salaam* be made to one making *wudhu*?

A: It will be *makrooh* to make *salaam* to him if he is reciting the *du`aas* of *wudhu*. However, it will not be *makrooh* for him to reply, and if he is not reciting the *du`aas* of *wudhu* then it will not be *makrooh* to make *salaam* to him. (Shaami, vol 1, pg 415/ Fatawaa Mahmoodiya, vol 5, pg 226)

Replying to the *salaam* of an *ajnabiyyah* (woman from whom one has to observe *purdah*)

Q: Is it correct to reply to the *salaam* of an *ajnabiyyah*?

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[37] The following appears in Ad-Durr-ul-Mukhtaar, vol 5, pg 207: لو ماتت فعلى الغني غيرها

A: If there is no fear of *fitnah* (evil) then there will be no harm in replying to her *salaam*. Similar is the case when one makes *salaam* to an *ajnabiyyah*. If there is fear of *fitnah* then it will not be permissible. If not, then it will be permissible. (Shaami, vol 5, pg 415)

Musaafahah (hand clasp) is only a completion of the *salaam*

Once a group of students had made *musaafahah* with Hadhrat without making *salaam*. Hadhrat then made *salaam* and said, "*Salaam* is the essential deed. *Musaafahah* is only a completion to it."

(The following narration appears in Ihyaa-ul-Uloom, vol 1, pg 204: تمام تحياتكم بينكم المصافحة (The completion of your greeting is *musaafahah*.) This also appears in Mishkaat, vol 2, pg 402)

Placing the hands on the chest after making *salaam*

Q: It is a common practice amongst people to place their hands on their chests after making *salaam*. Is this correct?

A: Mutanabbi has written the following poem regarding placing the hands on the chest:

حاولن تفديتي و خفن مراقبا   فوضعن أيديهن فوق ترائبا

(*They wished to express their desire of offering themselves for me, but out of the fear of the watchman, they placed their hands on their bosoms in expression of their love.)* These people resemble those referred to in the poem. They wish to express that their love for the next person is within their bosoms. (However, since it is not supported by any *shar`ee* proof it is best to abstain from practising it.)

Proving the placing of the hands on the chest in *salaah* from the above mentioned poem

This poem (the above mentioned poem) had appeared in the lesson of Deewaan-e-Mutanabbi taught by Moulana I`zaaz Ali Sahib in Deoband. After translating and explaining the poem, he said, "Some refined people prove through this poem that it is more virtuous to place the hands on the chest in *salaah*." A student then asked as to what would be the answer to it. Moulana replied, "It is unfair that I present the question and also answer it." He did not provide any answer. The next day, in the Tirmizi Shareef lesson the *mas'alah* of where the hands should be placed in *salaah* was discussed. A student then posed a question, "Some refined people prove the placing of the hands on the chest from the following poem of Mutanabbi:

حاولن تفديتي و خفن مراقبا   فوضعن أيديهن فوق ترائبا

Moulana said, "Are you presenting the poem of Mutanabbi in opposition to the *Hadeeth* of Rasulullah ﷺ? لا حول و لا قوة إلا بالله."[38]

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[38] *Salaah* is not an occasion for expressing love; rather it is an occasion for expressing one's helplessness and this is more evident when the hands are placed below the navel.

The background to the poem is as follows: Two caravans had stopped at an oasis. In both were men, women and children etc. People from both the caravans were meeting each another. A boy from one caravan and a girl from the other caravan had fallen in love and it was the time for one of the caravans to depart. If their marriage was not conducted they would be unable to do anything, because they were being watched by the watchmen, and at that time there was no chance of conducting their marriage. In short, the boy's caravan was departing and she was looking on. She gestured to him telling him of his departure. She bid farewell and then placed her hands over her chest. حاولن تفديتي (They wished to express their offering for me) و خفن مراقبا (but they feared the watchman.) فوضعن أيديهن فوق ترائبا (So they placed their hands over their bosoms indicating that their love for me was in their hearts.)

Kissing one's hands after making *musaafahah*

Some people kiss their hands after making *musaafahah*. Perhaps they do so because they think that they have touched the *hajjr-e-aswad*. It appears in Ad-Durr-ul-Mukhtaar that this is *makrooh*.

و كذا ما يفعله الجهال و تقبيل يد نفسه إذا لقي غيره فهو مكروه فلا رخصة فيه. ج 5 ، ص 245

Pressing the thumb at the time of *musaafahah*

Q: Some people press the thumb of the next person when making *musaafahah*. Is this correct?

A: It is common amongst the masses that Khidhr عليه السلام does not have a bone in his thumb. Hence, they twist the next person's thumb to see if he has a bone or not. The meaning of *musaafahah* is to grasp the palm of the next person. It does not mean twisting the thumb. Therefore, to do so will be incorrect.

Making *salaam* and *musaafahah* whilst eating

Q: Some people make *salaam* whilst eating. Is this a correct practice?

A: There is no sin in doing so. It is based on the type of relationship one has with the person. Some people even make *musaafahah*, whilst some even make *mu`aanaqah* (embrace).

Q: Will it be correct to make *salaam* to a person who is eating?

A: It is stated in Ad-Durr-ul-Mukhtaar (vol 1, pg 415) that this is *makrooh*. However, the one eating has a choice of replying to the *salaam*.

Q: Why is it *makrooh* to make *salaam* to a person who is eating?

A: It will seem that the person would not be making *salaam* with the correct intention.

Greeting a *kaafir* (non-Muslim) with *salaam*

Salaam is a symbol of Islam. Therefore, a *kaafir* will not be greeted with *salaam*[39]. If one mistakenly makes *salaam* to a *kaafir* he should make the intention that Allah saves him from disbelief and bestows him with *imaan*. Similarly, one should only raise his hand when replying to a *kaafir*. Alternatively, one may ask him of his well-being. If a *kaafir* greets a Muslim with *salaam*, the Muslim should reply by saying *wa-`alaykum* and he should make this intention that Allah Ta`ala save him from disbelief.

Making *salaam* at the time of *azaan*

Q: Is it correct to make *salaam* at the time of *azaan*?

A: It is *makrooh* to make *salaam* to the *mu'azzin* at the time of *azaan*. Must he call out the *azaan* or reply to the *salaam*! It will also be *makrooh* to make *salaam* to someone who is replying to the *azaan*. There will be no harm if the person is not replying to the *azaan*. (Mishkaat, vol 1, pg 415)

Sending *durood* to someone other than Nabi ﷺ

It is incorrect to send *durood* verbally or in writing to someone whose name or part of his name is Muhammad or Ahmad. The reason is that *durood* is exclusively for Nabi ﷺ and the name Muhammad does not only refer to Nabi ﷺ. Hence, it will result in one sending *durood* to someone other than Nabi ﷺ. (Alamgiri, vol 5, pg 315)

Writing the letter ص or صلعم as an abbreviation of صلى الله عليه و سلم

It is recorded in Majma`-ul-Bihaar that it is not permissible to write صلعم as an abbreviation of صلى الله عليه و سـلم and it is miserliness to write ص as an abbreviation.

[39] Awjaz-ul-Masaalik.

Saying *shifa ya rasulallah* (grant cure O Rasulullah)

It is incorrect to say *shifa ya rasulallah* when reading a *ta`weez* for treating a person bitten by a snake, because it is only Allah Ta`ala that has the ability to cure. Nabi ﷺ cannot be *ash-shaafi* (the curer) since he himself had suffered from a fever and a headache. In short, Nabi ﷺ had fallen ill and the one who grants cure cannot fall ill.

Adding the word *'sayyidina'* in the *durood shareef*

Q: It appears in Tazkirat-ur-Rasheed, vol 2, pg 291 that Moulana Wilayat Husain Sahib had asked Hadhrat Moulana Rasheed Ahmad Gangohi رحمة الله عليه whether the word *sayyidina* should be added to the *durood shareef* in *salaah* or not?

Hadhrat Moulana Gangohi رحمة الله عليه had replied in the affirmative.

Thereupon, Moulana Wilayat Husain Sahib enquired as to whether the word *sayyidina* appeared in any *hadeeth*. In reply to this, Hadhrat Moulana Rasheed Ahmad Gangohi said, "Although Nabi ﷺ had not used the word *sayyidina* but we are ought to add it.

Similarly, we learn from a quotation in Shaami (vol 1, pg 345) that it is *mustahab* and more virtuous to add the word *sayyidina*.

In addition to this, Hadhrat Thanwi رحمة الله عليه has also written that there is no harm in adding the word *sayyidina* and *wa sahbihi* when reading *durood shareef*. (i.e. One will not be sinful for leaving it out.)

The question I wish to pose is that we now know that the word *sayyidina* should be added to the *durood shareef* and I intend compiling a book with a few elementary and basic *masaa'il* for children. Will there be any harm in adding the word *sayyidina* to the *durood shareef* from which the children will learn?

A: It will be correct to add the word *sayyidina* to the *durood shareef* from which the children will learn and it can be published. However,

the word *sayyidina* should not be added to the *attahiyyat* when reading أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُه وَ رَسُوْلُه.[40]

Is it more virtuous to grow a beard longer than a fist length?

Q: Is it more virtuous to trim the beard after a fist length or to allow it to continue growing?

A: There are two views. The first is that it is *masnoon* to trim the beard after one fist and the second view is that it is not *masnoon* to do so.

و هو سنة كما في الينابيع و غيرهما لا بأس بأخذ أطراف اللحية إذا طالت . رد المحتار ، ج 2 ، ص 113

Q: What was the practice of our *akaabir*?

A: They would not regard it improper to grow the beard a little more than a fist length. However, they would not let the beard grow more than this.

Is the sin for trimming and shaving the beard equal?

Someone asked Hadhrat Thanwi رحمة الله عليه, "Is it more sinful to shave the beard or to trim it?"

Hadhrat replied, "This is like asking the difference between a person who ate 200 grams of excreta and one who ate 1 kg of excreta."

This means that the one who shaves is more sinful.

Sins affect a person's worldly life

A person who shaved his beard requested Hadhrat to make *du`aa* for a prosperous business.

Hadhrat told him, "You are not engaged in any business. Nobody will say that a person has done business if he throws his wages into a fire or river after working tirelessly and undergoing difficulties.

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[40] و اعترض بأن هذا مخالف لمذهبنا لما مر من قول الإمام من أنه لو زاد في تشهده أو نقص فيه كان مكروها قلت فيه نظر فإن الصلاة زائدة على التشهد ليست منه نعم ينبغي على هذا عدم ذكرها في و أشهد أن محمدا عبده و رسوله. شامي 1 / 245

Allah Ta`ala has allowed the beard to grow but you shaved it and threw the hair away. This is also a type of business. Lengthen the beard, as this is the way of the *ambiyaa*."

Note: It is *waajib* to grow the beard up to one fist and it is *haraam* to trim or shave the beard lesser than a fist length. Nevertheless, it is *mustahab* to grow the beard a bit more than a fist length. (Ad-Durr-ul-Mukhtaar, vol 5, pg 261)

Shaving the hair on the side of the hair beneath the lower lip

Moulana Abraarul Haq Sahib (رحمة الله عليه) had come to Hadhrat Shaikh-ul-Hadeeth Moulana Zakariyya رحمة الله عليه whilst he was having his hair cut by the barber.

Moulana asked Hadhrat Shaikh, "For my correction and knowledge, how is it to shave the hair growing on the sides of the hair beneath the lower lip?"

Hadhrat Shaikh replied, "It is very good that you have asked this question. My hair does not grow in that area. Take a look." He then passed his hand over it.

Once when I had gone to Hardoi, I asked Moulana, "Why are you so strict and hard in this *mas'alah* (against shaving the hair on the side of the hair beneath the lower lip)?"

He replied, "There is no proof for trimming it."

I told him, "It is unacceptable to totally negate something without thorough research. You have totally negated the entire issue by saying that there is no proof for it."

Moulana then asked for the proof.

I replied, "Your forefather Hadhrat Shah Muhaddith Abdul Haq Dehlawi رحمة الله عليه has stated in his commentary of Sifr-us-Sa`aadah that there is no harm in shaving it.

حلق طرفين عنفقہ لا باس بہ است (Sharh-e-Sifr-us-Sa`aadah, pg 495) Hadhrat Thanwi رحمة الله عليه has also written this in Bayadh-e-Ashrafi."

The *sunnat* method of applying oil on to the head

When Hadhrat Moulana Husain Ahmad Madani رحمة الله عليه would apply *itar*, he would pour it on to his palms. He would thereafter rub his palms thoroughly and apply it to his body.

Hadhrat Moulana Fakhruddeen Sahib رحمة الله عليه also applied *itar* in a similar manner. He would also apply *itar* to his armpits because it is from here that the effects of perspiration are perceived.

Bismil Shah Jahanpuri Sahib used to rub oil on the head of Hadhrat Shaikh Zakariyya رحمة الله عليه. He had asked Hadhrat Shaikh, "Hadhrat! What is the *sunnat* method of applying oil on to the head?"

Hadhrat Shaikh showed him the area at the centre of his head close to his forehead and said, "Start from here. Oil will also be applied to the eyebrows." I was present when this was mentioned.

The difference in the sequence of clipping the fingernails and toenails

Q: Why is there a difference in the sequence of clipping the fingernails and toenails?

A: There is a difference between the hand and feet, but it is difficult to find any proof to substantiate it. Yes, one may say that the sequence was adopted by our *mashaayikh*. Therefore, it would be desirable to follow it[41] since *ta`aamul* and *tawaaruth* (methods adopted by the righteous Muslims of the past) are regarded as *shar`ee* proofs.

[41] The sequence of clipping the fingernails is to first clip the index finger of the right hand followed by the middle finger till the small finger. Thereafter clip the small finger of the left hand till the thumb. Lastly clip the thumb of the right hand. The sequence for the toenails is that one will begin with the small toe of the right foot and end with the small toe of the left foot. (Shaami, vol 5, pg 260)

A wealthy person partaking of food that is fed on behalf of a deceased

A wealthy person should not partake of food that is fed on behalf of a deceased. It is recorded in Fatawaa Rasheediya that this is *makrooh-e-tanzeehi*.

The invitation and gift of a *na-baaligh* (immature child)

It is impermissible for an *ustaad* (teacher) to accept the gift or invitation of a *na-baaligh* child if the money given to him/her was for his/her personal use. (The reason for this is that an invitation or a gift wherein the child spends his own wealth is a voluntary action, and voluntary actions cannot be carried out by a *na-baaligh* child.)
This insignificant one (compiler) then said to Hadhrat that in reply to the correspondence of Hadhrat Saharanpuri رحمة الله عليه, Hadhrat Gangohi رحمة الله عليه had written: Do not be hesitant in accepting gifts from children (Tazkirat-ul-Khaleel, pg 120).
Hadhrat replied, "This refers to the situation where the child is given the money specifically to buy the *ustaad* a gift. In this case, the child does not gain ownership over the wealth. Instead, he is representing his elder in passing over the gift to the *ustaad*."

Meat served at the hospital

Q: The hospital staff (majority non-Muslims) say that the meat served at the hospital is halaal because the animal is slaughtered in accordance to *shari`ah*. Can such meat be consumed?
A: One cannot rely on them. Hence, the meat should not be consumed. However, if they say that the meat is halaal because it was purchased from a Muslim then such meat is consumable. The reason for the difference in both the cases is that the first refers to *diyaanaat* (religious matters) and the second refers to *mu`amalaat* (mutual dealings).
و أصله أن خبر الكافر مقبول بالإجماع في المعاملات لا في الديانات (Shaami, vol 5, pg 219/ Majma`-ul-Anhur, vol 2, pg 530)

Washing the hands before and after eating

Q: Till where should the hands be washed before and after meals?

A: It is *masnoon* to wash both the hands up to the wrists. (Naf`ul-Mufti was-Saa'il, pg 108) However, some people only wash their fingertips or one hand. This does not fulfil the *sunnat*. It is also *sunnat* to gargle after meals. Gargling before meals is not *sunnat*. (Alamgiri, vol 5, pg 337)

Drinking water with the left hand and supporting the utensil with the right hand

Q: Will the *sunnat* of holding the utensil with the right hand and drinking be achieved if the utensil is held in the left hand and supported with the right hand?

A: I have not come across any related discussion. However, it seems that the *sunnat* will not be achieved.

Inviting others for meals after circumcision

In reply to someone Hadhrat said, "There will be concession to host an invitation due to being granted the ability to fulfil a *sunnat*. However, a *sahaabi* by the name of Uthman bin Abil-Aas had stated that neither did we attend functions on the occasion of circumcision nor were people invited to it during the lifetime of Rasulullah ﷺ. From this, we understand that it is incorrect to attach any significance to such invitations. This narration appears in Bahishti Zewar, part six, page fourteen." (Musnad-e-Ahmad)

Objection against tea

Our Moulana objects to the drinking of tea because it entails the omission of some *sunnats*. People drink it without washing their hands, they do not gargle, and they do not recite *bismillah* etc., whereas these *sunnats* are not practised when drinking water. Nobody washes his hands when drinking water. In fact, when eating

dates, people do not wash their hands nor do they gargle. These *sunnats* are even left out when eating *paan*.

Accepting an invitation

One should refuse to accept an invitation where sin and vice is present. This sin can either be due to the food itself being *haraam* in the instance of it being purchased with *Haraam* wealth, like interest and bribery, or due to an impermissible action like feeding in the name of someone other than Allah Ta`ala, or due to a sinful act like music etc. (Shaami, vol 5, pg 222)

However, one who goes with the intention of reforming the situation may accept the invitation. For example, one accepts the invitation on condition that there should be no incorrect activities taking place.

If one is unable to adopt this procedure, he should politely explain to the host, "I do not have any ill feelings against you, but this particular aspect in the invitation is incorrect. Hence, *shari`ah* has prohibited accepting such invitations. Therefore, I excuse myself for not accepting your invitation. After all, everyone is sinful. Different people will have different amounts of sin. The *Hadeeth* clearly states:كلكم خطاء و خير الخطائين التوابون (All of you are sinners and the best of the sinners are those who repent.)"

Should the guests be seated first or should the food be placed first

Q: Why is it that the food is placed before the guests can be seated on your *dastarkhaan*?

A: Allah Ta`ala had created food before creating Aadam عليه السلام. This is not a custom. Rather, it is based on one's temperament. Sometimes the guests are seated first and at times, the food is placed first. If the sequence of seating the guests first is adhered to, then it would require that the food be prepared after the guests arrive. In this situation, one can well imagine the difficulties the guests will have to

undergo, because at times, the guests arrive precisely at the time they wish to eat.

Food fed at the *mazaars*

Q: Is it permissible to partake of the food fed at the *mazaars*?
A: If the food is fed in order to gain proximity to the inmate of the grave then it will not be permissible to partake of the food. However, if it is fed to the poor living around the *mazaar* with the intention of passing over the *thawaab* then it would be permissible for the needy to partake of that food.

Few etiquettes of eating and drinking

(1) Sit and drink.
(2) Drink in three breaths.
(3) Remove the utensil from your mouth between the breaths.
(4) Do not breathe into the utensil. There are several reasons for this: (a) Drinking in one gulp resembles the action of animals. (b) It is harmful to the stomach. (c) It is sign of impatience. This is not found when one drinks in several breaths. By drinking in this manner, one is well satiated. In short, from a moral, medical and natural point of view one should sit and drink.
Similarly, from among the etiquettes of eating is to take small morsels and thoroughly chew them, because by eating in this manner one suffices on a minimal amount of food and one is quickly satisfied. One will not achieve this by eating hurriedly and taking large morsels. Instead, there is a fear of harming the stomach.

One should not wash his hands in the utensil that he has eaten from

I happened to go to an area to attend a debate. Moulana Abdus Salaam Marhoom was present as well. It was his habit to wash his hands in the utensil he had eaten from.

I had seen Molwi Abdul Mannan Sahib, one of Hadhrat Raipuri's رحمة الله عليه *khaadims* (attendants) who now lives in Pakistan licking the utensil he had eaten from and then washing his hands in it. Thereafter, he wiped the utensil thoroughly with his finger and drank the water.
A few advices are recorded in Al-Ashbaah wan-Nazaa'ir wherein it is stated that one should not wash his hands in the utensil he has eaten from.

Sexual relations in the *darul-harb* (non-Islamic state)

Imaam Muhammad رحمة الله عليه has written in Mabsoot that it is *makrooh* to have sexual relations with one's wife in a *darul-harb* because the effects of the *darul-harb* will be in the very essence of the foetus.

How long can the husband stay away from home?

Q: What is the maximum duration of time a husband can stay away from home?
A: He may stay away from home for the duration of four months. Hadhrat Umar ﷺ had asked his daughter Umm-ul-Mu'mineen Hadhrat Hafsah رضي الله عنها, "How long can a woman stay without her husband?"
She replied, "Three to four months."
From then onwards Hadhrat Umar ﷺ had prevented the *mujahideen* from staying away from home for more than four months. (Musannaf Abd-ur-Razzaq, vol 7, pg 151)

Touching the body of the mother-in-law

In reply to someone, Hadhrat said that one's wife would become *haraam* for him if he touched the bare skin of his mother-in-law and his feelings were either aroused or increased. However, if he did not touch her with lust or there was such a thick cloth between them both that none of them could perceive the body heat of one another, then his wife will not be *haraam* for him. (Alamgiri, vol 1, pg 274)

Listening to a woman's voice on cassette

Q: Is it permissible to listen to a woman's voice on cassette? Some *madrasahs* even organise programs for women wherein big girls sing *ash`aar* and deliver lectures etc. What is the law regarding this?

A: Hadhrat Masrooq Hamdaani رحمة الله عليه would refer to Hadhrat `Aaishah رضي الله عنها as his mother. He would address her by saying, "Ya ummi! (O my mother!)"

He would ask her the *hadeeth* and she would then relate it to him. Her voice was not veiled though she would be behind a veil.

A narrator of *hadeeth* by the name of Kareemah appears in Bukhaari Shareef. She would also narrate *ahaadeeth* but she would be behind a veil.

The ruling of *dast-e-ghaib* (receiving sustenance from the unseen)

Dast-e-ghaib is an art of theft carried out by *jinnaat* on behalf of the person who has instructed them. (Imdaad-ul-Ahkaam, vol 5, pg 147/ Fatawaa Mahmoodiya, vol 5, pg 128)

Extracting milk be means of inserting one's hand or the tail of the animal into its private organ or by means of an injection

Q: People insert the tail of an animal into its private organs to extract milk. If this is not done it will not produce milk. Is this correct?

A: This is correct and the milk can be consumed. In the past people would insert their hands into the private organs of the animal to extract milk. That was also correct at the time of necessity. This is explicitly mentioned in Imdaad-ul-Fatawaa, vol 2, pg 141. We understand from this that it is permissible to extract milk by means of an injection because it is of a lighter degree than the first two methods.

A piece of paper that has an *aayat* or *hadeeth* written on it

Pieces of paper that have *aayaat* and *ahaadeeth* written on them should be wrapped in a piece of cloth and buried in a place over which people do not walk, or alternatively it could be placed in flowing water e.g. a river. (Shaami, vol 1, pg 119/ Naf`ul Mufti was-Saa'il, pg 117)

On which hand must the watch be worn?

Questioner: On which hand must one wear his watch?
Hadhrat: If anyone asks as to what is the *sunnat* with regards to wearing a watch, then tell him that wearing a watch is not established from Rasulullah ﷺ.

Questioner: Some people quote Moulana Yusuf Kandhalwi رحمة الله عليه that it is the practice of the Christians to wear the watch on the left hand.
Hadhrat: I have no knowledge of this.

Questioner: Is the sunnat of doing things with the right and left hands based on adornment or necessity?
Hadhrat: Certain actions are from the category of *sunan-e-zawaa'id*. This refers to those *sunnats* that are not carried out as a form of *ibaadat*, rather they are general practices. One will be rewarded for practising these *sunnats* but he will not be reproached for leaving them out. This entire discussion appears in Noor-ul--Anwaar[42].

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[42] و الثاني الزوائد و تاركها لا يستوجب إساءة كسير النبي صلى الله عليه و سلم في لباسه و قعوده و قيامه فإن هؤلاء كلها لا تصدر منه صلى الله عليه و سلم على وجه العبادة و قصد القربة بل على سبيل العادة

What is the law if one animal dies from the several that were given to a *Madrasah*?

Q: Sometimes several animals are sent to the *madrasah* at once and the *madrasah* officials take some time in using the animals. In the interim a few animals die. Must the donor be notified in this situation?
A: Discard the animals. Will the donor ever take back the dead animals? He will receive the reward for it.

We do not have the system of a certain peer sahib who had made a few people his *mureeds* (disciples). He then fixed a fee for each mureed that he should provide him with one chicken once every three months. One mureed came to him and appealingly said, "Hadhratjee! The chicken you asked me to raise has died." The peer sahib told him, "Bring the dead chicken. If I accept your excuse, then the other mureeds will present the same excuse and this business of mine will close down."

Receiving *thawaab* (reward) for the letters not recited in the Qur'aan due to joining two words

Q: Will one receive *thawaab* for the letters of the Qur'aan that are not recited due to joining two words?
A: Insha-Allah, one will receive the *thawaab*.

Which types of clothing are preferable and which are prohibited?

Questioner: Is it more virtuous to wear a *jubbah* that resembles Nabi's ﷺ *jubbah* or the *jubbah* similar to the *jubbah* of the pious?
Hadhrat: It will be more virtuous to wear the *jubbah* which has more resemblance with the *sunnat*.
Questioner: Shaami has stated that it is more virtuous to wear the clothing of the pious.

Hadhrat: This is correct, but who can be more pious than Nabi ﷺ. It is prohibited to wear clothing that has become the symbol of the sinners. However, if the clothing of the sinners of a certain place resemble the clothing of the pious of that place then such clothing is not prohibited.

Travelling for the purpose of visiting the graves

There is no harm in travelling for the purpose of visiting graves, provided it does not entail any impermissible act. (Shaami, vol 1, pg 604)

The virtue of Friday night (eve of a Friday)

Q: Is there any particular ruling for one who passes away on a Friday night?
A: One who passes away on a Friday night, Insha-Allah he will not be questioned in the grave.

Q: Could you please explain a few more virtues of a Friday night?
A: The same condition that prevails during the other nights also prevails on a Friday night. The *Hadeeth* prohibits us from earmarking Friday for a day when certain `ibaadat will be carried out. That is why, the *fuqahaa* have stated that it is *makrooh* to fast only on Friday, because Allah Ta`ala has created all the days.
However, among the *masnoon* actions on a Friday is to have a bath, change one's clothing, apply *itar*, recite *durood shareef* in abundance and recite *Surah Kahf* etc. These are all proven in the *Hadeeth*.
In Saharanpur, our *shaikh*, Hadhrat Moulana Zakariyya رحمة الله عليه would not partake of *sehri* on a Friday morning during Ramadhaan. However, he would only drink a few sips of water in order to fulfil the sunnat of *sehri*. This is also one method of respecting the day of *Jumu`ah* and not depriving oneself of practising on the *sunnat* as well.

What must be done if a Muslim prisoner or a *nabi* is placed by the *kuffaar* as a shield in front of the Muslims?

It is necessary for a *mufti* to be alert at all times. Sometimes laymen ask questions in order to test. The *mufti* should not stumble in such questions. For example, if the *kuffaar* place the *Muslim* prisoners as a shield in front of them, then the *fuqahaa* have ruled that the *Muslims* should shoot, and if a *Muslim* prisoner is struck then there will be no compensation for his blood money, nor will there be *qisaas* (punishment for murder). (Ad-Durr-ul-Mukhtaar, vol 3, pg 223)

Faqeeh Abul Laith Samarqandi رحمة الله عليه was once asked: "What must the *Muslims* do if the *kuffaar* have placed a *nabi* as a shield in front them?"

He replied: "What need is there to enquire of the *mas'alah* in the presence of the *nabi*? Ask the *nabi* himself and practise on his verdict."

This situation is certainly a fictitious situation. How is it possible for it to ever occur?

و لا يتصور ذلك بعد رسولنا صلى الله عليه و سلم. الأشباه, ص 327.

The coming of the *Ambiyaa* has terminated.

وَلٰكِنۡ رَّسُوۡلَ اللّٰهِ وَ خَاتَمَ النَّبِيّٖنَ (But he was the messenger of Allah Ta`ala and the seal of the *Ambiyaa*.)

A *hadeeth* appears in Mishkaat, vol 2, pg 511: خُتِمَ بِي الرُّسل و أنا خاتم النبيين (The coming of the *Ambiyaa* terminated with me and I am the final *Nabi*)

Will one receive the rank of a martyr if he passes away during the course of a journey undertaken for an evil purpose?

Q: A *buzrug* had said that since death on a journey is in the rank of martyrdom, one who passes away on a journey which he undertook for an evil purpose will also receive the rank of a martyr, although he

will be sinful for undertaking this journey. He had asked me if I had come across any *fiqhi* quotation regarding this topic. I replied that I had no knowledge of this. However, I thereafter began paging through Shaami and I came across something of a similar nature. Hadhratwala! What is your opinion regarding this?
A: The mercy of Allah Ta`ala is all encompassing. If the roof collapses on a person committing adultery, he will pass away as a *shaheed* as well.

Placing a piece of cloth on the *mimbar*

Q: Some people say that it is *bid`at* to place a piece of cloth on the *mimbar* for the *khateeb* (one delivering the *khutbah*). Is this correct?
A: Is it also a *bid`at* to place straw mats and carpets for the *musallees*? If this is not a *bid`at*, then how can that be *bid`at*? Yes, if the cloth is placed with the belief of it being part of *Deen* then it will be considered as a *bid`at*. The basis of all this is the *hadeeth* of Nabi ﷺ where he has mentioned: من أحدث في أمرنا هذا ما ليس منـــه فهـــو رد (Whoever innovates any baseless practice in this *Deen* then it is rejected.)
From this we understand that merely introducing something is not *bid`at*. Rather, introducing something and believing it to be part of *Deen* is *bid`at*.

Seeking a post

One should not be given a post that he is desirous of. The *fuqahaa* have stated:
طالب التولية لا يولى (الدر المختار 410/3)
Nabi ﷺ has mentioned: مـــن اســـتعملنا لم نعاملـــه (Nasai, vol 2, pg 303 with different wordings)

The law of voting

Q: What is the *shar`ee* viewpoint on voting?
A: Mulla Ali Qari has stated in the commentary of Fiqh-e-Akbar that there are three ways of appointing the head of a state:

(1) The previous ruler nominates a person as Hadhrat Abu Bakr ﷺ had nominated Hadhrat Umar ﷺ.
(2) The administration appoints a person according to their discretion. Hadhrat Umar ﷺ had entrusted the task of appointing a *khaleefah* to the six reliable and responsible personalities.
(3) Taking control forcefully as in the case of Yazeed. Therefore, Hadhrat Ibnu Umar ﷺ had said, "Yazeed is not a good person but since he has forcefully taken control he is now the *ameer*. It is now *waajib* (compulsory) to obey him."
We understand from this discussion that voting has no *shar`ee* significance, nor will the appointed person be a leader in the terms of *shari`ah*.

Cursing Yazeed

In Fatawaa Azeeziya, Shah Abdul Azeez Muhaddith Dehlawi رحمة الله عليه has quoted Imaam Ahmad bin Hambal رحمة الله عليه etc. to prove the permissibility of cursing Yazeed. In several places in Ash`ath-ul-Lam`aat the commentary of Mishkaat, Shah Abdul Haq Muhaddith Dehlawi has written: "the defiled Yazeed". However, Imaam Abu Hanifah رحمة الله عليه has adopted the stance of silence on this issue and has not passed any verdict. In Fatawaa Rasheediya, Hadhrat Gangohi رحمة الله عليه has prohibited cursing Yazeed because he prefers to remain silent on this issue. Imaam Ghazaali رحمة الله عليه has written in Ihyaa-ul-Uloom: What is the benefit in cursing Yazeed, Hajjaj and even Iblees? There is benefit in reciting *subhanallah* or *alhamdulillah*. There is no need to even speak about Yazeed. Can one not be satisfied without this? What *fiqhi* law is connected and based on him?

Giving *Haraam* wealth in charity

It is stated in Shaami that it is sinful to give away *Haraam* wealth in charity with the intention of being rewarded. (Mishkaat, vol 2, pg 26)

An objection can raised against this that on the one hand the *fuqahaa* have stated that it is sinful to give away *haraam* wealth in charity with the intention of receiving reward. Through this we understand that one will not receive any reward for this charity. However, on the other hand al-Arfush-Shazi has quoted Badaai-`ul-Fawaaid wherein it is mentioned that one will be rewarded for this charity.
The reasoning behind this is that there are two different matters discussed here: (1) Having the hope of being rewarded for giving *Haraam* wealth in charity is sinful. (2) The *haraam* wealth should be given in charity without the hope of reward.
However, since Allah Ta`ala has ordered us to give away *Haraam* wealth in charity and by doing so one will be complying with the command of Allah Ta`ala, then there will be no sin to hope for reward for complying with this command of Allah Ta`ala. In fact, this is a valid reason for him being rewarded. (Al-`Arfush-Shazi with Tirmizi, vol 1, pg 3)

Rubbing the sand of a grave on a sick person

There is no harm if the sand from the graves of the pious is rubbed on the body of a sick person as a form of cure. However, permission should be sought from the heirs of the inmate of the grave for taking the sand. Rubbing sand as a form of *shifa* (cure) is proven from the *Hadeeth*.

Imkaan-e-kizb (Ability of Allah Ta`ala to lie)

The discussion of *imkaan-e-kizb* towards which the Barelwis pay a lot of attention and due to which they level criticism against the Deobandis is quite simple. It can be understood through the following example. If Zaid is standing and he says, “I am standing”, it will be correct. However, this does not mean that he is unable to sit. Similarly, those who are the dwellers of *Jahannum* will certainly enter *Jahannum* according to Allah Ta`ala. However, this does not necessitate that Allah Ta`ala is unable to place them into *Jannah* although it will not happen.

The treachery of the Barelwis

The Barelwis unnecessarily provoke issues. If they do not have any proofs, they distort the writings of the Deobandis and produce an incorrect meaning. Furthermore, if they cannot find any writings of the Deobandis, they attribute false information to them. For example, they attribute the belief of Nabi's ﷺ body being disintegrated to Moulana Gangohi رحمة الله عليه. They present the reference of Fatawaa Rasheediya, whereas this is incorrect, because this is not the view of Moulana Gangohi رحمة الله عليه. Actually, the following question had been posed to Moulana Gangohi رحمة الله عليه: Zaid says that Nabi's ﷺ body has mixed with the sand and turned into dust. Is this correct?

Moulana replied: If Zaid meant that Nabi ﷺ was buried after his death then he is correct, and if he meant that the body of Nabi ﷺ has disintegrated and turned into dust then he is incorrect, because Nabi ﷺ has mentioned:

إن الله حرم على الأرض أجساد الأنبياء. (مشكاة المصابيح 120/1) (Verily Allah Ta`ala has made the bodies of the *Ambiyaa haraam* on the earth.)

So, they had attributed the statement of someone else to Moulana Gangohi رحمة الله عليه. They are similar to the Christians who attempt to prove the divinity of Isa عليه السلام through the *aayat*:

إِنَّ اللّٰهَ هُوَ الْمَسِيْحُ ابْنُ مَرْيَمَ (Verily Allah is the Messiah, Isa the son of Maryam) but they discard the portion of the *aayat* that comes directly before it wherein it is mentioned:

لَقَدْ كَفَرَ الَّذِيْنَ قَالُوْٓا (Those are definitely disbelievers who have said...)

The meaning of Allah Ta`ala being *Haazir Naazir*

A person's Imaan will remain deficient if he does not believe in Allah Ta`ala being Haazir Naazir. However, this does not mean that Allah Ta`ala is everywhere and restricted. The meaning of *Haazir* is *aalim* (all knowing) and the meaning of *Naazir* is *raa-ee* (all seeing). This appears in Ad-Durr-ul-Mukhtaar.

Is it permissible to ride an elephant?

Q: Is it permissible to ride an elephant?

A: In Majmu`ah Fatawaa of Moulana Abdul Hayy Lucknowi it is stated that it is permissible to ride an elephant. Once I had ridden an elephant when I attended a *jalsah*. The venue was at a distance from the main road and the organisers of the *jalsah* had arranged for me to be transported to the *jalsah* by elephant.

Attending a *qawali* or *musha`arah*

Q: How is it to attend a *qawali* or a *musha`arah*?

A: One should totally avoid attending such gatherings. Nevertheless, if it is a gathering of the learned wherein the praises of Allah Ta`ala or of Nabi ﷺ or advice are recited then it will be correct to attend such a *musha`arah*. However, the *musha`arahs* that are organised presently are not of this type. Therefore, one should avoid attending such gatherings and this is in total contrast to the position of a student of *Deen*. With regards to *qawali*, then one should totally avoid attending it.

The prohibition of *sehra*

Q: How is it to recite the poetry that is known as *sehra* on the occasion of marriage?

A: Composing these poems is a custom of the *mushriks* (idolaters / polytheists), and the customs of the *mushriks* are prohibited. It is also prohibited to praise such poetry.

Possessing a radio

Q: Is there anything wrong in having a radio?

A: It will be correct to have a radio if it is kept for gaining benefit, for example, listening to a *qiraat*, lecture or *naat* etc. However, it will be incorrect to have a radio if it is utilised for impermissible purposes, for example, listening to music etc.

Taking medication to prevent the monthly menstruation

Q: Can a woman take medication to prevent her monthly menstruation?

A: This question should be posed to a doctor as to whether it is harmful or not. Nevertheless, if it is at the time of *Hajj* and the woman needs to perform *tawaaf*, but she cannot do so because of her monthly menses, and the date of her departure is scheduled for within those days, then *shari`ah* permits her to take such medication due to the fact that she cannot postpone the flight nor can she leave without making *tawaaf*. As far as its harmful effects are concerned then a doctor should be consulted.

There is no contradiction between *saakit* (silent on a topic) and *naatiq* (discusses a topic)

A student had asked: "A certain *mas'alah* is discussed in Noor-ul-Iedaah but it is not discussed in Hidaayah, whereas Hidaayah is a larger *kitaab*?"

Hadhrat replied: "Noor-ul-Iedaah is *naatiq* (discussed the *mas'alah*) and Hidaayah is *saakit* (silent on the *mas'alah*) and there is no contradiction between a *naatiq* and a *saakit*. In your speech, you used the word "but" incorrectly, because لكن (but) is used to dispel a doubt that arises from the last sentence. The following appears in *Sharh Mi-ata `Aamil*: لكن للاستدراك أي دفع التوهم الناشي من الكلام السابق (The word لكن is for *istidraak* - dispelling a doubt that arises from the last sentence.)

The Hanafis have made a *saakit* into *naatiq* and vice versa in one situation

My *ustaad*, Shaikh-ul-Adab wal Fiqh, Moulana I`zaaz Ali Sahib رحمة الله عليه would say, "The Hanafis have made *saakit* into *naatiq* and *naatiq* into *saakit* in one situation. If a husband tells his wife: 'You are divorced if you enter the home', the *fuqahaa* rule that in this case, the

husband is *saakit* (he did not speak) although he did say the words "You are divorced". Therefore, the divorce will not be effective immediately. Thereafter, when the wife eventually does enter the home then the *fuqahaa* rule that the husband is now *naatiq* (speaking) at that time even though he was *saakit* (silent) to the extent that even if he was asleep when the wife entered the home they regard him to be *naatiq*. Therefore, the divorce will only be effective now. This is contrary to the *mazhab* of the Shaafi`ees. The basis of the difference is that when something is conditional it will be regarded as inexistent according to the Hanafis prior to the existence of the condition. Contrary to this are the Shaafi`ees. They are of the opinion that when something is conditional it will be regarded as existent immediately, but due to the non-existence of the condition the rule will be ineffective. (Noor-ul-Anwaar, pg 160)

Is it *shirk* to make *sajdah* to anyone besides Allah Ta`ala?

In Saudi Arabia the topic of *sajdah* being *shirk* when made to anyone other than Allah Ta`ala was being discussed. On hearing this, Moulana Shabbeer Ahmad Uthmani رحمة الله عليه said that making *sajdah* in honour of anyone other than Allah Ta`ala was allowed in the past nations. The Qur'aan Shareef states: اسْجُدُوْا لِاٰدَمَ (Make *sajdah* to Aadam عليه السلام). With regards to Yusuf عليه السلام and his brothers, the Qur'aan Shareef comments: وَخَرُّوْا لَهٗ سُجَّدًا (They dropped to the ground in *sajdah* to him). This *ummat* has been prohibited from making *sajdah* to anyone besides Allah Ta`ala. You may say that it is a sin or *haraam* to make *sajdah* to anyone besides Allah Ta`ala, but you cannot say that it is *shirk*, because *shirk* was never permitted in any *ummat*. It is naturally evil and it would have not been allowed.

أن يسجد للسلطان فإن كان قصده التحية و التعظيم دون الصلاة لا يكفر. الأشباه و النظائر.

An Indian *bid`ati aalim* who was present came out and said, "Today this *molwi sahib* had saved our lives. If it were not for him, we would

have been in total loss. There is no *aalim* in our group who would have been able to unravel this topic with proof in this manner.”

Killing a cat if it becomes a nuisance

There was a discussion on cats and Hadhrat said: “A cat had once made excreta on my bed. The next day it made excreta on the carpet beneath my bed. On the third day, it made excreta again. I caught it and killed it, because Ad-Durr-ul-Mukhtaar states that if a cat becomes a nuisance and does not obey one’s orders it may be killed. (However, it should not be tortured.)

و جاز قتل ما يضر منها ككلب عقور و هرة تضر و يذبحها أي الهرة و لا يضربها لأنه لا يفيد. الدر المختار 479/5

(A similar *fatwa* appears in Fatawaa Mahmoodiya, vol 6, pg 393.)

The explanation of لا ربا بين الحربي و المستأمن - there is no interest between a *harbi* (resident of a non-Muslim state) and a *musta'min* (Muslim who enters the non-Muslim state with consent)

There are three explanations for the statement of Imaam Abu Hanifah رحمة الله عليه: لا ربا بين الحربي و المستأمن:

(1) It is permissible to receive interest from the *harbees* (non-Muslims) in the *Darul-Harb* (non-Muslim state).
(2) The Muslim enters the *Darul-Harb* without consent. On returning to the *Darul-Islam* (Muslim state), he will not be required to return the wealth he earned through conducting invalid transactions with the *harbees*.
(3) A Muslim enters the *Darul-Harb* with a valid approval. It is not permissible for him to receive interest from a *harbee* on account of the deal being related to a *harbee* or due to it being conducted in a *Darul-Harb*.

The third explanation conforms to the Qur’aan and the authentic *ahaadeeth*. The word *laa* expresses prohibition as in the *hadeeth*: لا

صلاة لجار المسجد إلا في المسـجد (The *salaah* of the neighbour of a *musjid* will only be accepted in the *musjid*).

Keeping the name Abdul Muttalib

Q: In Delhi, a person by the name of Khwaja Hasan Nizami used to publish a magazine called *'Munaadi'*. In one of the articles, it was stated that it is correct to keep the name Abdul Muttalib. What is Hadhrat's opinion regarding this?

A: The word *abd* means slave, but it does not have the meaning that *abd* has in the name Abdullah and Abdurrahman. On the other hand, Muttalib is not a name of Allah Ta`ala. Therefore, it will be incorrect to keep this name.

Abdul Muttalib's original name was Shaybah the son of Hashim. Hashim had passed away before he was born. He was born at his maternal grandparent's home in Madinah Munawwarah. At the age of seven, his paternal uncle Muttalib took him to Makkah. On seeing him the people of Makkah thought that he was Muttalib's slave and thus he became known as Abdul Muttalib (slave of Muttalib), instead of his original name Shaybah.

Terminating the *du`aa* with the *kalimah*

Q: Is it *bid`at* to terminate the *du`aa* with the *kalimah*?

A: It is not *bid`at* to complete the *du`aa* with *laa ilaaha illallah*.[43] و يشم رائحة الاستدلال من قوله عليه السلام: من كان أخـر كلامـه لا إلـه إلا الله دخـل الجنـة The permissibility of completing the *du`aa* with the kalimah can be proven to a certain extent from the *hadeeth*: "One whose final words were *laa ilaaha illallah* will enter *Jannah*."

Is India a *Darul-Harb* (non-Muslim state)?

Questioner: Is India a *Darul-Harb*?

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[43] It was also Hadhrat's practice to occasionally terminate the *du`aa* with *la ilaha illallah.*

Hadhrat: Will you draw out your sword (to fight) if it is a *Darul-Harb*?
Questioner: We will follow the instructions of the *muftis*.
Hadhrat: The *muftis* will issue a *fatwa* according to your circumstance.
(It appears in Fatawaa Mahmoodiya that a *Darul-Harb* is where the reigns of supremacy are assigned to the *kuffaar*.)

The *Darul-Harb* (non-Muslim state) and interest

Q: Is India a *darul-harb*? People say that this is the *fatwa* of a particular *buzurg*. In this case, can one deal in interest?
A: Once Waheed-ud-Deen Khan had come as a guest to Deoband and thereafter to the *Darul-Ifta*. He had asked a few questions regarding India being a *darul-harb* and the permissibility of dealing in interest.
He said, "Shah Abdul Azeez رحمة الله عليه had issued a *fatwa* that India was a *darul-harb*. Thus, it would be permissible to deal in interest."
I told him that the Shias had taken possession of his books and had distorted many facts. Therefore, it would be very difficult to ascertain as to whether it was really written by him. Nevertheless, if it was a *fatwa* issued by him then he had acted according to the dictates of the *fatwa* by engaging in *jihad*. He had sent Moulana Isma`eel Shaheed Sahib رحمة الله عليه out in *jihad*.
When a land is confirmed as a *darul-harb* then all the related rules will apply as well. You have not considered any of these points and you have only focused your attention to the issue of dealing in interest. He replied, "I never thought of this."

Q: Some people say that Hadhrat Allamah Anwar Shah Kashmiri رحمة الله عليه had regarded India to be a *darul-harb*.
A: During the English regime a *fatwa* written in Persian regarding India being a *darul-harb* was circulated and attributed to Hadhrat Shah Sahib. One copy was sent to Shah Sahib. It was actually a *fatwa*

of Hadhrat Moulana Rasheed Ahmad Gangohi رحمة الله عليه. I had also seen it. It is possible that in view of this *fatwa*, Hadhrat Shah Sahib had issued a similar *fatwa*, but I do not know his personal stance in detail.

As far as the *mas'alah* of interest is concerned, there was once a gathering wherein there were several *ulama* and Shah Sahib was also present. Someone had asked Hadhrat Shah Sahib regarding the law of dealing in interest in India. He replied in his unique style, "Listen. The matter is clear. For those who wish to go to *Jahannum*, the road ahead is straight, but do not utilise our necks as the bridges to go to *Jahannum*."

Hadhrat Mufti Azeez-ur-Rahman رحمة الله عليه would say, "The hair on my body stands when anybody says that interest is permissible."

Hadhrat Gangohi رحمة الله عليه and Hadhrat Nanotwi رحمة الله عليه had waged *jihad* because of being in a *darul-harb*, but they had never said that interest is permissible.

The law of *ta`weez* (amulet)

It is correct to make a *ta`weez* in accordance to the knowledge acquired from the Qur'aan or *hadeeth*, whether it was learnt by studying or through a jinn. (Hindiyyah, Vol 5, Pg 356)

Cornea transplant and Hadhrat's discussion with a doctor

Q: Is it permissible to undergo a cornea transplant?

A: One does not see with the cornea of the eye, but rather with a liquid matter in the eye. I was invited in South Africa to a gathering, but I was told not to deliver a lecture. Instead, a few questions were to be asked.

Someone had asked about the cornea transplant. I replied that it was impermissible.

Person: What is wrong if a person donates his eyes during the last few moments of his life?
Mufti Sahib: Our eyes do not belong to us. It is an *amaanat* (trust). Therefore, one can only utilise them within the limits that Allah Ta`ala has set out. It will also be incorrect to donate it even if it is of no use to one.

Person: What is wrong in this? Isn't it of benefit to others?
Mufti Sahib: One may give away his personal property, but what belongs to Allah Ta`ala cannot be given away.
He raised some objections against the reply for some time and the others also supported this by saying that many people take benefit. Hence, it is a good course. I told them that I disagree with this.
This person was angered by this and in an angry tone told me, "What right do you have to criticise the intentions of others?"
I replied, "It is correct. I do not have the right to criticise the intention of anyone. However, I do have the right to draw a conclusion based on the actions and experiences of people. You also have the right to do the same.
Person: What are the experiences you have referred to?
Mufti Sahib: It seems unlikely that you sincerely intend serving the creation of Allah Ta`ala. You are a doctor. If a poor patient has to come to you, you will not have the decency of checking him free of charge or to give him medication free of charge. Some of the patients come walking, but not once did you offer them a lift home in your car. Are you showing compassion to the creation of Allah?
You own two buildings that consist of eight rooms each and you will manage with two rooms. Hence, in total you have fourteen extra rooms. How many a poor person is there who has no roof to sleep under and sleeps on the pavement, yet you did not have the decency to give the fourteen extra rooms to the poor. You have forty pairs of clothing and two pairs are sufficient for you, but you did not have the decency of giving the thirty-eight pairs to the poor. You are showing kindness to the creation, but what is your intention? Speak the truth.

Isn't this also showing affection to the creation of Allah? Is kindness confined to the donating of one's eyes only? Are you spending your life in showing affection to the creation of Allah?

On hearing this, his friends commented, "Today, the doctor has undergone an operation for his brain cancer."

Placing the Qur'aan in a niche/stand

Q: Is there any harm in placing the Qur'aan standing in a niche? It does not seem to be disrespectful.
A: This does not appear in the *kitaabs*. It is based on the general norm and practice. If it is considered disrespectful according to the general practice then it will be considered as a form of disrespect.

Fiqhi Points

Difference between *fardh* and *waajib*

Q: In `Inaayah, vol 1, pg 204 it is stated that according to Hadhrat `Ataa رحمة الله عليه it is *fardh* to recite *ta`awwuz* in *salaah*. However, is stated in Fath-ul-Qadeer, vol 1, pg 203 that *ta`awwuz* is *waajib* in *salaah* according to Hadhrat `Ataa. Why is there this difference?
A: There is a difference between *fardh* and *waajib*. The definition of *fardh* is:
ما ثبت بدليل قطعي لا شبهة فيه و حكمه الثواب بالفعل و العقاب بالترك و الكفر بالإنكار
(That which is established through a *qat`ee* (clear conclusive) proof which is free of any doubt. One will be rewarded for practising it, punished for abandoning it and considered a *kaafir* for denying it)

The definition of *waajib* is: ما ثبت بدليل ظني و حكمه الثواب بالفعل و العقاب بالترك و عدم الكفر بالإنكار

(That which is established through a *zanni* (presumptive) proof. One will be rewarded for practising it and punished for abandoning it. One will not be considered a *kaafir* for denying it.)
This difference is according to the *Hanafis* only. The other *mazhabs* do not differentiate between *fardh* and *waajib*. Therefore, Hadhrat `Ataa's verdict of *ta`awwuz* being *fardh* and *waajib* should be understood in the same light.

The law regarding the one who abandons a *sunnat-e-mu'akkadah*

Q: What is the law regarding one who abandons a *sunnat-e-mu'akkadah* (emphasised *sunnat*)?
A: One will be regarded as a *faasiq* (flagrant sinner) for having left out a *sunnat-e-mu'akkadah* due to disconcern or due to having formed a habit of abandoning it. If one coincidentally leaves it out, he will not be a *faasiq* though he will be blameworthy. The following appears in Tahtaawi `ala Maraaqil-Falaah, pg 35:

و في الجوهرة عن القنية تاركها فاسق و جاحدها مبتدع و في التلويح ترك السنة المؤكدة قريب من الحرام

The proof for tolerating personal harm to avert general harm

A gutter leading from the house of Hadhrat Abbas ﷺ was facing directly towards the road. When it rained, water would fall on to the people. When Umar ﷺ learnt of this he had the gutter removed.
When Hadhrat Abbas ﷺ heard of this he asked Umar ﷺ, "Why did you remove it?"
He replied, "People were inconvenienced because of it."
Hadhrat Abbas ﷺ then said, "I also had realised that, but I had not removed it because Nabi ﷺ had placed it with his blessed hands. Nabi ﷺ had placed it by standing on my shoulders."
Upon hearing this Hadhrat Umar ﷺ said, "I had no knowledge of this. Now you will have to stand on my shoulders and place it on the roof."

Subsequently, Hadhrat Abbas ﷺ stood on his shoulders and placed it on the roof. However, this did not dispel the problem that the people were being faced with. Hence, Hadhrat Abbas ﷺ said, "I am now making this house of mine as *waqf* (endowment) for the *Musjid*. In your capacity as a trustee, you may now demolish the house and include it in the *Musjid*."

Eventually this was what transpired. From this we understand that in order to avert general harm personal harm will be tolerated. يتحمل الضرر الخاص لأجل دفع ضرر العام. الأشباه, 280

Proof for there being more *Haraam* than *halaal* in the *dunya* (world)

Q: Is there more *Haraam* in the *dunya* or *halaal*?

A: There is more *Haraam* in the *dunya*.

Q: What is the proof for it?

A: There is more *kufr* (disbelief), *shirk* (polytheism) and vice in the *dunya*.

The only woman that is *halaal* for a man is his wife. The rest of the women are *Haraam* for him. Similarly, one is only allowed to use his personal wealth. The wealth of others is *Haraam* for him. This is the proof for there being more *Haraam* in the *dunya*.

Exercising caution in issuing a *fatwa* of *kufr*

Kufr is the worst crime one can commit and the last *fatwa* to be issued will be a *fatwa* of *kufr*. A Muslim will not be punished if he does not call a *kaafir* a *kaafir* during his entire life. However, he will be punished if he calls a Muslim a *kaafir*.

One of the means of acquiring salvation is to bring the impious towards piety, to bring the disbelievers into the fold of Islam and to make those who discard *salaah* punctual in performing *salaah*. However, calling a Muslim a *kaafir* is not a means of acquiring salvation.

The sequence of *masaa'il*

There are three types of *masaa'il*:
(1) Those that are recorded in the primer books of *fiqh*.
(2) Those that are recorded in the commentaries of the primer books of *fiqh*.
(3) Those that are recorded in the *fatawaa*.
The first category will be given preference over the second and the second category over the third. The reason for this is that a *fatwa* is issued according to the circumstance and this circumstance will not be present at all times. Therefore, it will be incorrect to issue a *fatwa* directly from the books of *fatawaa* without it corresponding to what is found in the original primer books of *fiqh* and their commentaries. It is possible that the reasons that prompted the issuing of a certain *fatwa* may not be present in the situation at hand. (Rasmul-Mufti, pg 84)

Masaa'il should not be discussed in public gatherings

Someone had asked a *mas'alah* at the time of *salaah* and Hadhrat had not answered him before the *salaah*. Another person enquired about the answer in the next *majlis* wherein the questioner was not present.
Hadhrat said, "It is very difficult to discuss *masaa'il* in a public gathering. The questioner has certain conditions and situations in his mind and he will understand a concise answer. Those other than the questioner whose minds are void of the situation will understand the *mas'alah* incorrectly.
Hadhrat Thanwi رحمة الله عليه has written: The question used to always arise in my mind as to the reason for the *ulama* not discussing *masaa'il* in public gatherings. It took me some time to understand the secret behind this. Once, I had discussed a *mas'alah* in the course of a lecture. After the lecture, the audience began differing as to what was the exact *mas'alah*. When the news of this reached me, only then did I realise the reason for the *ulama* not discussing *masaa'il* in public gatherings.

The insight of Allamah Ibnu Humaam in the *masaa'il* and proofs of Hidaayah

The method adopted by Muhaqqiq Ibnu Humaam in Fath-ul-Qadeer is that he creates the impression that the *naqli* (textual proof) and *aqli* (intellectual/academic) proofs of the author of Hidaayah seem dubious, though the *masaa'il* are acceptable. Thus we see that when one of his students was setting out on a journey and requested him to compile a book, he compiled a book named Zaad-ul-Faqeer wherein he collected the very same *masaa'il* of Hidaayah on whose proofs he objected. The following is a statement of his renowned student Allamah Qasim Ibnu Qutlubugha in Shaami, vol 1, pg 184: لا عبرة بأبحاث شيخنا ابن الهمام إذا خالفت المنقــول (The discussions of our *ustaad* Shaikh Ibnu Humaam are not taken into consideration when it contradicts the *manqool* (the established opinions of the *mazhab*)

Adopting another *mazhab* at the time need

If (in a certain *mas'alah*) one adopts another *mazhab* at the time of need then he should abide to all the conditions laid down by that *mazhab* as well. It will be incorrect to adopt (the ruling of) another *mazhab* whilst adhering to the (applicable) conditions laid down by one's own *mazhab*. (Al-Heelat-un-Najizah, pg 51)

The method of creating an affiliation with the science of *fiqh*

Q: What *kitaabs* would you suggest studying to create an affiliation with the *fiqh*?

A: Study Badaai-`us-Sanaai`. It discusses many *usool* (principles) and *limm* (rationale). Study Shaami for *juz-iyyaat* (finer secondary issues), Fath-ul-Qadeer to understand the contradictory proofs and Allamah Zayla`ee's commentary on Kanz-ud-Daqaa'iq for deduction from *ahaadeeth*. Together with that study Allamah Abu Bakr Jassas Razi's Ahkaam-ul-Qur'aan since he firstly substantiates a *mas'alah* from an *aayat* (verse) followed by various other *aayaat* in support of

it. He thereafter substantiates it with the statements of the Sahaabah ﷺ.

Objection on a *mas'alah* of Fatawaa Mahmoodiya and its answer

Q: Hadhrat! It is stated in Bahishti Zewar that there is no *qadha* for the *sunnat salaah*, whereas it appears in Fatawaa Mahmoodiya, vol 1, pg 76 that it is *sunnat* to perform the *qadha* of *sunnats*.

A: *Qadha* has two definitions: (1) The definition that is in accordance to the *usooliyyeen* - experts in the principles of *fiqh*. (*Qadha* according to them refers to the performing of the likeness of a *waajib*). We understand that *qadha* will take place for something compulsory, and a *sunnat* is not *waajib* (compulsory). Hence, how can one make *qadha* of it? The *mas'alah* in Bahishti Zewar is based on this definition.

(2) The definition of *qadha* according to the *fuqahaa* is *badal* (substitute). The *mas'alah* in Fatawaa Mahmoodiya is based on this definition. The source for this is Ad-Durr-ul-Mukhtaar and its proof is that Nabi ﷺ had also performed the *qadha* for the sunnats of Fajr when he had missed the Fajr *salaah* on *Laylat-ut-Ta`rees*. (Tahaawi, vol 1, pg 195) Similarly, a *hadeeth* appears in Tahaawi, vol 1, pg 184 wherein it is stated that two *Sahaabah* (Ibnu Umar and Ibnu Abbas) reached the *musjid* whilst the Fajr *salaah* was in progress. Ibnu Abbas performed the Fajr *sunnats* and thereafter joined the *jamaat*, whilst Ibnu Umar directly joined the *jamaat*. After the completion of the Fajr *salaah*, he remained seated in his place until sunrise after which he performed the *qadha* of the *sunnats* of Fajr.

A *hadeeth* reported in Nasai, vol 1, pg 255 states: "Whoever leaves his *wird* (prescribed *ibaadat*) at night and thereafter makes up for it between Fajr and Zuhr, it will be as if he had performed it during the night."

The *fuqahaa* have also mentioned that if one was unable to perform the *sunnats* before Zuhr, he should perform them after Zuhr and they have termed it as *qadha*.

They also differ with regards to whether the four *rakaats* should be performed before or after the two *sunnats*. (Fatawaa Hindiyyah, vol 1, pg 112)

It is also established that Nabi ﷺ had performed the *qadha* of the Zuhr *sunnats*. It appears in Tahaawi, vol 1, pg 147 that Nabi ﷺ had not performed the two *sunnats* after Zuhr due to being occupied in a *deeni* (religious) matter. As a result of this, he performed the *qadha* of the two *sunnats* after the Asr *salaah*.

Nevertheless, *qadha* has the meaning of *badal* (substitute) in Fatawaa Mahmoodiya and not the meaning adopted by the *usooliyyeen* (experts of principles of *fiqh*).

مآثر علمیة

Academic issues

The semen of a man is only an aid

The cell that germinates in the womb of the woman is actually her ovum. The sperm of the man is only an aid and assistant. In reality, it is her ovum that fertilises.

The example that is given for it is that of curd and milk. The curd in reality is milk. One only requires whey to be added to the milk and it transforms into curd.

Similar is the sperm of a man.

True `*ishq* (love for Nabi ﷺ) is in following the *sunnat*

Q: A *buzurg* said that he does not revile or resent the ta`ziyah but he does prevent people from participating in it. However, those who participate in the ta`ziyah do so out of their love for Hadhrat Hasan and Husain رضي الله عنهما. Who knows that perhaps their love for him will be a means of benefit for them on the Day of Qiyaamah?

A: Whoever taught `*ishq* also showed the method of acquiring it and it was not from himself. True `*ishq* is in following the *sunnat* of Rasulullah ﷺ. Nabi ﷺ had once appointed a *sahaabi* as the governor of an area. Nabi ﷺ asked him to mount his conveyance whilst he (Nabi ﷺ) walked at his side advising him. Reflect over this. Nabi ﷺ was walking and this *sahaabi* was mounted on his conveyance. By this *sahaabi* remaining mounted on the conveyance, does it mean that he was void of humility and modesty? He had done as was instructed by Nabi ﷺ. This is the formula (for `*ishq*), that one should do in the manner he is instructed to do.

Three types of guests

Someone had once invited me for meals. I told the host that I also have a guest with me.
I then explained that there are three types of guests. Though this does not appear in any *kitaab*, but nevertheless there are three types of guests:
(1) The guest tells the host that he also has a guest and he takes him along with him.
(2) The guest tells the host to send the food over to him, because he has a guest with him. Hence, he does not attend the invitation nor does his guest. Instead, in honour of his guest he gets the food sent over to him.
(3) The person declines the invitation because of his guest.
The status of each guest is different and the host will determine each one's status. Nobody else will be able to determine the status of the guest.

How will others gain conviction?

A friend told me, "How have the times changed? People refuse to believe me even though I take a *qasam* (swear an oath). They think that I am lying."
I replied, "How do you expect them to be convinced with what you say whilst you yourself are not convinced? If you have conviction then others will be convinced. It is no fault of time. It is your fault."

The *ustaad* of Mulla Nizamuddeen

The first student to study the *dars-e-nizami* (syllabus implemented in the *madrasahs*) was Mulla Nizamuddeen Sahib Sahaalwi. Whilst teaching him, his ustaad would come across certain places which he could not understand. Until then no commentaries for the *kitaabs* were available, nor were there any footnotes written on these *kitaabs*. Hence, he would then refer to his *ustaad*. When answering him his *ustaad* would say, "This is Toosi's view and this is the view of so

and so." He would take the name of the author of every *kitaab* regarding which he was asked and mention his view.

He once asked his *ustaad*, "Hadhrat! You answer the questions spontaneously but why is it that when you are asked regarding a particular person (Toosi) you answer after some delay?"

He replied, "I have not formally studied any *kitaabs*. Whenever a question is posed to me, I focus my attention to Allah Ta`ala and he then sends to me the souls of the various personalities regarding whom I am asked. I then ask the souls the questions and they answer me. As far as this person is concerned, he is in the seventh level of *Jahannum* and he is dragged all the way from there. Therefore, there is a delay when answering matters pertaining to him."

The difference between an *ustaad* (lecturer) and a *peer* (spiritual mentor)

Q: What is the difference between an *ustaad* and a *peer*?

A: The word *ustaad* is general. It can refer to a wrestling instructor. It refers to anyone who teaches some art or science. It can also refer to one who teaches others the art of playing cards.

On the other hand, a *peer* is one who directs others to the path leading to Allah Ta`ala. It is imperative that he is also linked to Allah Ta`ala. It is not a pre-requisite for a teacher to be linked to Allah Ta`ala.

Q: Can a person be called a *peer* if he is linked to Allah Ta`ala, but he is not a *khaleefah* of any *buzurg*?

A: One of the meanings of *peer* is an old person. In Sharah Jaami, the author of Kaafiyah has been referred to as *shaikh* (aged), whereas he had not reached that age. He was referred to as *shaikh* because of his vast knowledge.

The difference between the claim of divinity of Fir`oun and Mansoor رحمة الله عليه

To combine two different matters is known as *haml*. For example, to combine Zaid (a person) and the word "standing". Both are completely different from each another. The manner of combining both is that the action of standing is transferred into the existence of Zaid. In this way, both would be one and the same. The person standing would be Zaid and Zaid would be the one standing.

ربّكم الأعلى *(Your Rabb, the most high)* is a separate entity and أنا (I) is a separate entity. Fir`oun had combined both by making ربّكم الأعلى part and parcel of أنا (himself), whereas this was absolutely incorrect. Therefore, Allah Ta`ala had punished him. Mansoor رحمة الله عليه had also said أنا الحق (I am *Haqq* i.e. Allah). However, this was totally different to what Fir`oun had said. Fir`oun had completely incorporated ربّكم الأعلى into أنا claiming divinity for himself, and Mansoor had annihilated أنا into الحق regarding himself to be a nonentity and Allah Ta`ala to be everything. Therefore, he will not be taken to task.

The definition of an organisation and Islam not being the name of an organisation

Q: Why is there no Islamic movement that assists others in order to propagate Islam as the Christians and Jews do?

A: Islam is not the name of any movement and it is incorrect to even call it a movement.

Firstly, understand the definition of a movement. A few people get together and pass a few resolutions. A chairman and his deputy are appointed to ensure that the resolutions are enforced. This is the definition of a movement.

As for the assistance that the Jews and Christians offer to others so that they may be attracted to their religion on account of their greed for wealth, then Islam does not offer this type of assistance. The

reason for this is that Islam is true and just. There is no need for greed in order to be attracted. Nevertheless, assisting others is an act of immense reward. Although few Muslims are neglectful in this respect, but many fulfil this responsibility through their *zakaat*, *sadaqah* etc. and also through the *bait-ul-maal*. Therefore, one cannot say that Muslims do not assist at all.

Pundit Diyanand was not a *muwahhid* (monotheist)

The elementary tenets of faith in the Aaryan faith are three:
(1) Ashoor (Brahman) - the composer of matter (2) Shunu - the protector (3) Shiyu - the one who dissolves matter.
Pundit Diyanand had written that they are monotheists. However, they imagine that these three qualities also exist in the *makhlooq* (creation). They believe that the creation share the same qualities as the *Khaaliq* (creator) i.e. Allah Ta`ala. How can they ever be monotheists?

The definition of *mahaal* and *tashakhkhus*

Mahaal refers to such a concept whose acceptance would result in changing and adjusting the attributes and the being of Allah Ta`ala. This is how it has been explained in the marginal notes of Shams-e-Baazighah. *Tashakhkhus* refers to the point where existence and non-existence meet i.e. the deciding factor.

Amendments to a poem

Moulana Ahmad Sahib Partabgadhi رحمة الله عليه had amended the following poem:

کہاں میں اور کہاں یہ نکہت گل --- نسیم صبح تیری مہربانی

What a vast difference between this beautiful fragrance of the rose and myself. O breeze of the morning! This is your grace.

by saying:

کہاں میں اور کہاں یہ کیفیت ایمان --- میرے اللہ تیری مہربانی

What am I in comparison to this gift of Imaan? O my Allah! This is Your favour.

An excellent lecture

An excellent lecture is that which is confined to *aayaat* and *ahaadeeth* and there is no input from the speaker. The translation of the *aayaat* and *ahaadeeth* will suffice.

The world is a place of deception

This world is a place of deception. In the *saff* (row) where Hadhrat Abu Bakr ﷺ stood, Abdullah bin Ubayy bin Salool the leader of the *munaafiqeen* (hypocrites) would also stand. Similarly, one would find the authentic proofs mixed with the false proofs.

The mistake in the manner adopted

What is the outcome of the rallies that Muslims arrange to express their displeasure with the government? Instead, we should create such a type of value for the Muslims in the heart of the government that they would be unable to tolerate the slightest displeasure of the Muslims. However, this will only be possible once we become practising Muslims. There will be no results by us merely saying that we love Allah Ta`ala and Nabi ﷺ.

Formula for putting on weight

Hadhrat `Aaishah رضي الله عنها was very thin. Someone had suggested to her to eat *khajjoor* (dates) and cucumbers to put on weight.

A preface to Tambeeh-ut-Tarabi

There were many distortions made to Shaikh Ibnul `Arabi's *kitaab*, Futoohaat-e-Makkiyyah. Many passages were added and attributed to him.

Hadhrat Thanwi رحمة الله عليه researched the entire *kitaab* and wrote a treatise titled *'Tambeeh-ut-Tarabi fi Tanzeeh-ish-Shaikh Ibnil*

`Arabi' wherein he highlighted the distortions made to Futoohaat-e-Makkiyyah as there were several passages in the very same *kitaab* that contradicted each other.

The cause for hatred between the rich and poor

The rich and the poor each have a responsibility. The rich have wilfully forgotten their responsibility but remember the responsibility of the poor, whereas the poor have deliberately forgotten their responsibility and remember the responsibility of the rich.

The poor tell the rich: "اتوا الزكوة (Discharge *zakaat*). *Zakaat* is one of the fundamentals of Islam."

The rich in turn tell the poor: "Do not beg. The *hadeeth* prohibits begging."

Each one has become negligent of his duty because of which the conditions have worsened. The rich are angry with the poor and likewise the poor are angry with the rich. If every one of them focuses on his duty and does not become negligent in it there will be no situation of hatred between them.

The difference between *israar* (persistence) and *mudaawamat* (consistency)

Q: What is the difference between *israar* and *mudaawamat*?

A: One should first examine the position of the good deeds he wishes to carry out. If by leaving it out, he feels that he has committed a sin then this is *israar*. However, if he feels that he has only left out a good deed then this is *mudaawamat* and *muwaazabat*.

Why do people writeقطمير - *qitmeer* on letters?

Q: Is there any basis for people writing القطمير on a letter?

A: This is done as a good omen for protection in order that the letter reaches its destination safely. Qitmeer was the dog of the *ashaab-e-kahf* (companions of the cave). Just as the dog sat at the entrance of the cave guarding them so that nobody could enter, in the like

manner قطمير is written on a letter so that nobody reads it. Hence, there is no reason for objection.

Several leaders and their qualities

Q: Can different people be appointed as leaders for the different departments of *Deen*?

A: Yes. In *'Tareekh-e-Tamaddun-e-Islami'*, a table has been drawn showing the leaders of the various departments.

Q: What are the qualities one needs to possess in order to be appointed as a leader?

A: One should have the necessary qualifications for the department in which he has been appointed. For example, the person appointed as the head of the cooking department should have the expertise of preparing meals. An *Imaam* should possess the qualities that an *Imaam* is required to possess, and a *qaadhi* (judge) needs to possess the qualities that are required for that post.

Imaam Mahdi

Q: Some people say that they have seen Imaam Mahdi. Some said that he was present when the troubles had broken out in the Haram Shareef.

A: Everybody was killed in those troubles including that "Imaam Mahdi".

Q: If he was Imaam Mahdi then how could he have been killed because he will live till the arrival of Hadhrat `Isa عليه السلام?

A: Someone informed me twenty-five years ago that Imaam Mahdi was born and that Hadhrat Mikaeel had informed him. However, he has not appeared as yet. Hadhrat Mekaeel had indicated to him that he was the size of an arms length at that time.

Poetry and *adab* (literature)

When poems are given to me I first examine the *wazan* (poetic scale) on which it is written before reading it. If I know the *wazan* then I will read it correctly and if I do not know the *wazan* then I will be unable to read the poem. This is through the *barkat* (blessing) of Moulana Kemilpuri who had taken my exams when I was studying *faarsi* (Persian).

He had told me, "Molwi Mahmood Sahib! You do not know how to read poetry correctly." I then began studying *`aroodh* (versification/prosody) by myself without the assistance of an *ustaad*. I tried to say a poem to fit every *wazan* immaterial as to whether it made sense or not, but I had to get the *wazan* correct. However, I was unable to master two *wazans* and I cannot read those *wazans* correctly.

Q: What is the *wazan* of the following poem:

پیر کے دن پیر ہدی آنے کو ہے

مجلس می خوار میں خود میکدہ آنے کو ہے

A: The *wazan* is *faa`ilaat***,** *faa`ilaat*, *faa`ilaat*, *faa`ilan*. The word *peer-e-huda* was used in a poem regarding Shaikh Abdul Qaahir Jurjaani at the end of Nahwu Meer. The poem is as follows:

عامل اندر نحو صد باشد چنیں فرمودہ اند

شیخ عبد القاہر جرجانی پیر ہدی

("There are a hundred `aamils in nahw [Arabic grammar]" said Shaikh Abdul Qaahir Jurjaani the leader of guidance).

Q: Can the word *peer-e-huda* be used for others?
A: Yes. It is correct to use it for others.

(In the *majlis* someone had said that *peer-e-huda* could be used for Hadhrat Shaikh-ul-Hadeeth Moulana Zakariyya رحمة الله عليه and Hadhrat

Mufti Sahib was his *khaleefah*. Hadhrat Mufti Sahib asked that person what he had said, but he remained silent.)

The *wazan* of the poem is the same as of the following poem:

چودہ سودو ایک شعبان پیر کا دن بعد عصر

ہے یہ تاریخ وصال حضرت شیخ الحدیث

Monday the first of Sha`baan 1402 A.H. after Asr was the date of the demise of Hadhrat Shaikh-ul-Hadeeth.

چودہ سو دو is *faa`ilaat,* ایک شعبان is *faa`ilaat,* پیر کا دن is *faa`ilaat,* بعد عصر is *faa`ilaat,* ہے یہ تاری is *faa`ilaat,* خ وصال is *faa`ilaat,* حضرت شی is *faa`ilaat* and خ الحدیث is *faa`ilaat.*

This *wazan* is called *bahr-e-ramal*. The fourth portion is *faa`ilaat*.

Ghayaath-ul-Lughaat has written an entire booklet specifically explaining the word *`aroodh*. An example has been presented for each *wazan*.

Q: Are the *auzaan* (pl. of *wazan*) that appear in Urdu applicable to Faarsi (Persian) as well?

A: Yes. The *auzaan* in the Faarsi book Bostaan are *fa`oolun fa`oolun fa`oolun fa`oolun*, and the *auzaan* in Mathnawi Zulaikha are *mafaa`ilu mafaa`eelu fa`oolun*. The *auzaan* in Arabic, Persian and Urdu are all the same. شفيع مطاع نبي كريم صلى الله عليه وسلم

Q: What is the *wazan* of the following poem:

زکسب خاص متو ساخت مسجد

کہ محرابش دخول خاص وعام ست

Mattu had built such a musjid with his special earnings that everyone can enter its mihraab.

A: Its *wazan* is *mafaa`eelu mafaa`eelu fa`oolun*. This is also the *wazan* of the following poem:

ترا ہر سانس نخلِ موسوی ہے

یہ جزر و مد جواہر کی لڑی ہے

Every breath of yours is like the staff of Moosa ﷤ This ebb and flow of the sea is a string of jewels.

ترا ہر س is *mafaa`eelan*, نس نخل مو is *mafaa`eelan*, سوی ہے is *fa`ool*, یہ جزر و مد is *mafaa`eelan*, جواہر کی is *mafaa`eelan* and لڑی ہے is *fa`ool*.

I had once taught this to the *Iftaa* students for they will not get another opportunity to study this after graduating.

Peer and *Murshid-e-Kamil*

Zowq (a famous poet) was the tutor of the King Zafar. He had written a letter addressed to the king and prior to sending it he showed it to Ghalib. Wrinkling his nose he said, "You have adopted such an excellent format. You are the king's tutor whereas you have addressed the letter to him saying: The perfect *peer* and *murshid* (spiritual leader and guide)."

Zowq replied, "Did you read the letter correctly?"

Ghalib surprisingly asked, "Then what is it?"

He replied, "To the *peer* of the *murshid-e-kamil*."

Two arms longer than the long night separation

A dancing concert was held in Delhi and many poets were present. The dancer was tall. When she came close to one of the poets, he said: طول شب فرقت سے بھی دو ہاتھ بڑی ہے (You are two arms longer than the length of the separation of the long night.)

On hearing this, she stamped her foot and changed her direction together with changing her style of dancing and singing. When she came close to this poet for the second time, she feared him saying another couplet, which he did. He addressed her saying: وہ زلف مسلسل جو ترے رخ پہ پڑی ہے (It is the plait that is hanging over your cheek.)

Moustaches

There was a discussion amongst a few people concerning the different services rendered to *Deen*. A group of people whose beards were shaven, had long moustaches and were wearing ties said, "Those with beards think that the only service to *Deen* is in growing beards."

On hearing this, someone with a beard replied to them in the form of poetry:

بظاہر تو اسلام ورد زباں ہے
مگر شان اسلام ان میں کہاں ہے

It apparently seems that they have memorised the whole of Islam, but where is the glory of Islam to be seen in them?

جو نکٹائی کالر گلے میں عیاں ہے
مسلمان ہونیکا بس یہ نشاں ہے

Are the ties that are tied around their necks the only sign of them being Muslims?

بہاران کی مونچھوں پہ آئی ہوئی ہے
خزاں ان کی داڑھی پہ چھائی ہوئی ہے

Spring has spread over their moustaches and autumn has covered their beards.

شب ہجر عاشق سے مونچھیں بڑی ہیں
وہ گیسوئے خوباں سے چونچیں لڑی ہیں

Their moustaches have grown longer than the length of the night of the beloved's separation and the beaks (moustaches) are in a fight with the forelocks of the beautiful maidens.

کھڑی ہیں تو ایک آبنوسی چھڑی ہیں
جھکی ہیں تو سینے پہ بس آپڑی ہیں

When the moustaches are made to stand they are walking sticks made of ebony and when they are left loose they fall onto their chests.

ظریفوں نے اس پہ بھی پھبتی کہی ہے
کہ پھیلائے پر چیل بیٹھی ہوئی ہے

The witty ones have jested at them and said that the eagles have sat and spread out their wings.

Three things that have no contradiction

There are three things that never contradict each another:
(1) The actual occurrence of an incident (2) The information of a truthful person
(3) Sound reasoning and intellect
Sound reasoning perceives the actual occurrence correctly and it is present at the actual occurrence. The information of a truthful person complies with this. Therefore, there is never a contradiction in these three matters.

Wujood (Existence) and different types of graves

Q: Molwi Ahmad Radha Khan has written in a book that there are three types of graves: (1) A grave on earth which is below the ground (2) A grave in the *`aalam-e-mithaal* (realm of similes) which is exactly the same as the one on earth (3) A grave above it in the *`aalam-e-mushaahadah* (realm of witnessing).
However he has not quoted any reference. I have searched the *kitaabs* but to no avail.
A: *Insha-Allah* you will not find it. Nevertheless, there are few types of existence:

(1) The *dunya* (world) (2) The *`aalam-e-mithaal* (3) A realm after it.
However, this is only accepted by the Sufis. The *muhadditheen* disagree.

The reality of the transmigration of the soul and its answer

In reply to someone, Hadhrat said that the meaning of reincarnation is that after death, the soul is given a new life and transformed into another figure based on the deeds carried out in the previous life. For example, one who had committed adultery with the wife of a Brahman (Hindu priest), will be transformed into a cow in the next life and one who murdered a Brahman will be transformed into a tree.
The answer to this is that the purpose for meting out punishment is that the perpetrator should not commit the wrong in future and others should take a lesson from it. If one has to catch a dog and ask it what it was in its previous life and what sin it had committed, will it ever reply? It will never speak. Thus, this cannot be a preventive measure for people committing the wrong. Therefore, the belief of reincarnation is absolutely baseless and cannot be substantiated.

Ghunyat-ut-Taalibeen

Ghunyat-ut-Taalibeen is neither a *hadeeth* book nor a book on *fiqh*. It has historical facts. Therefore, it will be incorrect to issue a *fatwa* from this *kitaab*. There is another book similar to it called *Musaamiraat*.

Who formulated the numerical value of the Arabic alphabets?

Q: Who formulated the numerical value of the Arabic alphabets?
A: I do not know. It is something that has been transmitted from the ancient times. Thus, we find that when Nabi ﷺ had recited الٓمٓ to the

Jews, they calculated its numerical value that *alif* is equivalent to one, *laam* is thirty and *meem* is forty, which adds up to seventy-one. They then said, "Never was a *nabi* informed of the lifespan of his *ummat*, whereas he has been informed. It is seventy-one. Hence, what will you do with such a *deen* whose lifespan is so short?"
On hearing this, Nabi ﷺ smiled. They then asked, "Are there are any others besides this?"
Nabi ﷺ read: الٓمّٓصٓ, الٓمّٓرٰ, الٓرٰ. After calculating the numerical value of each they said, "Now his situation has become unclear to us."

Nihaayat-ul-Amal

Qaadhi Fudhail Dimyati has written a *kitaab* called: *Nihaayat-ul-Amal li man Talaba fee Sihhat-il-`Aqeedati wal `Amal*. This *kitaab* is in Mazaahir-ul-Uloom's library.
It is stated therein that a person will not be exempt from *amar bil ma`roof* (enjoining good) and *nahi `anil-munkar* (forbidding evil) even at the time he is committing a sin, to the extent that if he is committing *zina* (adultery), he should order the woman to cover her face, because it is *haraam* for a male to view the face of a *na-mahram* woman.
It is also stated in the same *kitaab*, that one deserves to be killed if he believes that Nabi ﷺ was delivered through the private organ at the time of birth.

Studying *hikmat* (medicine)

Although I do not practise medicine but I did study a few books on this subject.

Taareekhi names (names based on the numerical value of the date of birth)

Q: Nowadays people keep *taareekhi* names. Is there any basis for this?

A: This is something ancient. It is not new and some people have great expertise in this science. One of my *ustaads* was an expert in it. Once, my wife gave birth to a girl. I asked him to suggest a name. He replied, “Her *taareekhee* name is *kaalee murghee* (black hen).”
When my son was born, he told me, “His *taareekhee* name is *murgh-e-`ajab*.”
When another son was born, he kept the name Manzoor-uz-Zamaan. One will be able to calculate the date through the name.

Q: Isn’t the name *kaalee murghee* contrary to the *hadeeth*: فلعن اسمه (The name will curse him)
A: Keeping an appropriate name is a different issue. I am only discussing the topic of keeping *taareekhee* names and having expertise in this field.

One advice

If one sees a mistake in someone who holds him in high esteem then he should correct
him in a kind manner. If he persists then he should reprimand him and if he still persists then he should not pursue the matter any further. In this way, there will be no ill feelings between the two and no anger. (This is a special advice for the *ustaad*, principal and *shaikh*.)

Definition of *tasalsul* (eternity of matter)

Tasalsul is defined as: امور مادیہ مرتبہ موجودہ بالفعل غیر متنازعہ.

Philosophers have presented fifty-three arguments in order to disprove *tasalsul*, but the *mutakallimeen* (experts in the science of belief) have answered each one of them. This appears in a booklet at the end of Shams-e-Baazigha. However, today the *Ulama* are graduating without even hearing the name Shams-e-Baazigha. Neither is its subject matter known, nor its author. Where is the *kitaab* taught nowadays?

Definition of `*adad* and its different types

`*Adad* is defined as "half the result of the addition of numbers on either side". For example, the `*adad* three. It has two on one side and four on the other. When both are added, it results in six and half of it is three. Take 11. It has ten on one side and twelve on the other side. When added they result in 22 and half of it is 11.

There are three types of `*adad*: (1) *Zaa-id* (2) *Musaawee* (3) *Naaqis*
If the combination of all the numbers that a particular number equally results in when divided by fractions are more than that particular number then it is called *Zaa-id*. For example, 12. It is equally divided by 1/2 = 6, 1/4 = 3, 1/3 = 4 and 1/6 = 2. When the results are added they add up to 15 and this is more than 12. Hence, 12 is *Zaa-id*.
If the numbers when added are the same as that particular number then it is called *Musaawee*. For example, 6. It is dividable by 1/2 = 3, 1/3 = 2 and 1/6 = 1, which when added are result in 6.
If the result adds up to lesser than the particular number then it is called *Naaqis*. For example, the number 8. The numbers it can be divided by 1/2 = 4, 1/4 = 2 and 1/8 = 1. When added the results add up to 7. Hence, 8 is *Naaqis*.

Difference between قرب *(qurb)*, قربى *(qurbaa)* and قربة *(qurbat)*

There is a difference between *qurb*, *qurbaa* and *qurbat*. *Qurb* is used for something in close proximity, *qurba* is used for a close relative and *qurbat* is used for a rank.

Difference between رؤية *ru'yat*, رأي *ra'yun* and رؤيا *ru'yaa*

The verb رأى يرى – *ra-'aa yaraa* has three root words: *ru'yat*, *ra'yun* and *ru'yaa*. The difference between them is that *ru'yat* is نظر من العين

(sight), *ra'yun* is نظر من القلب (perceiving with the heart) and *ru'yaa* is نظر في المنام (dream).

One cannot use his discretion in *shar`ee* laws that pertain to numbers

One cannot use his discretion in *shar`ee* laws pertaining to numbers (e.g. a divorced woman who is not pregnant will sit in *iddat* for the period of three menses or three months.) because the *shari`ah* has not explained any *illat* (rationale) for it. Those who have given any explanation then they are only *masaalih* (expediencies) and not *ilal* (genuine reasons).

The views expressed by قيل *(it has been stated)*

When any view is expressed by قيل or رُوِيَ (it is reported) and it comes after a view expressed by قال or رَوَى then this is a sign of it (the second view) being weak. However if the first statement or view is expressed by قيل etc. then it does not necessarily mean that it is a weak view.

Which husband will a woman receive in Jannah if she had several husbands in the *dunya* (world)?

Q: If a woman had several husbands in the *dunya* and all of them enter *Jannah*, which one of them will be her husband?
A: There are two views regarding this: (1) Her last husband (2) She will have a choice. Both these views are mentioned in the book *Bustaan* written by Faqeeh Abul Laith.

There will be no night in *Jannah*

Q: When people will visit each another in *Jannah*, will it be possible for then to spend a few nights at the next person's place?

A: There will be no night in *Jannah*. Instead, it will be bright like the brightness prior to sunrise.

Was it Isma`eel ﷺ or Ishaaq ﷺ that was offered for the sacrifice?

There is a difference of opinion as to whether Isma`eel ﷺ or Ishaaq ﷺ was offered for the sacrifice. Some are of the opinion that it was Isma`eel ﷺ and according to some it was Ishaaq ﷺ. However, the common and preferred view is that it was Isma`eel ﷺ, although the Bani Israeel say that it was Ishaaq ﷺ.

The reason for preferring the first view is that there is consensus of opinion that Nabi ﷺ is from the offspring of Isma`eel ﷺ and Nabi ﷺ has mentioned in a *hadeeth*: انا ابن الذبيحين (I am the son of the two who were sacrificed.)

One of the two was the father of Nabi ﷺ and it is definite that the other was Isma`eel ﷺ. (Mishkaat, vol 1, pg 263)

The incident of Isma`eel ﷺ is known to all.

The incident of Nabi's ﷺ father Abdullah being slaughtered is as follows:

Abdul Muttalib intended to dig up the Zam Zam well after seeing a dream (for its location was unknown). His brother prevented him from doing so and told him, "You have already gained virtue over us on account of you being in charge of the Ka`bah. Now, you will gain an additional virtue over us by digging up the Zam Zam well."

He had married several women and altogether twelve sons were born to them. He had taken a vow that if he accomplished the task of digging up the Zam Zam well, he would sacrifice one of his sons.

Subsequently, when his sons became of age he handed over to each one of them a sword and informed his brothers that he was now going to accomplish the task of digging up the Zam Zam well. Out of fear, his brothers did not prevent him from digging the well and he went ahead and he was successful.

The time had now come for him to fulfil his vow. He cast lots and the name of his youngest son, Abdullah appeared. When Abdullah's

maternal grandparents heard of his father's ambition, they prevented him from doing so and told him, "You have other sons. Why don't you sacrifice one of them?"

He replied, "Abdullah's name appeared when the lots were cast."

They requested him to cast the lots again and Abdullah's name appeared again. Eventually, they decided to go to a fortune-teller who used to pass decisions for people in their matters at that time.

She asked, "What is the blood money for a life?"

They replied that it was ten camels.

She said, "Well! Take out ten camels and cast lots with the name Abdullah against the ten camels."

Once again, it was the name of Abdullah that appeared. She then asked them to add ten more camels to the lot and cast. It was again Abdullah's name that appeared. She asked them to continue adding ten camels each time and continue drawing lots. Her instructions were carried out. When the camels reached a hundred, the lot of the camels appeared. Hence, Abdul Muttalib sacrificed the hundred camels and distributed the meat among the Arab tribes. The *shari`ah* of Islam has also stipulated a hundred camels as the blood money for a life. (Tawareekh-e-Haabeeb-e-Ilaah, Pg 10)

Explanation of some sentences

Some students from the *madrasah* in Gangoh had come to Hadhrat. He asked them the sentence construction for each of the following sentences:

(1) كَانكَانِ مَارَمَيْنَا

(2) يُوْسُفِ زُلَيْخَا

(3) شَطْرَنْجًا أَبَاحَنِيْفَتً هُوَ الشَّافِعِيٌّ

When they were unable to answer Hadhrat said that كَانكَانِ is the dual of the *ism-e-faa`il* and its *ism-e-masdar* (root word) is كنك and مَارَمَيْنَا is in the plural tense of the past negative tense.

يُوْسُ is the concussed form of يا يوسف. The *harf-e-nidaa* يا was dropped off and فِ is in the imperative tense on the scale of قِ and its root word is وفاء and زُلَيْخَا is the *maf`ool*.
In شَطْرَنْجًا أَبَاحَنِيْفَتيً هُوَ الشَّافِعِيُّ the *maf`ool* has been brought forward. أَبَاحَ is the verb of the past tense and نِي is the second *maf`ool*. فَتيً is a *ism-e-maqsoor* which is the *faa-`il* of أَبَاحَ and its *i`raab* is the same in all three conditions. And the هُوَ in هُوَ الشَّافِعِيُّ refers to فَتيً and its *khabar* is الشَّافِعِيُّ.

Explanation of نحو مير, حافظ and قاضي

Hadhrat Moulana As`ad Madani Sahib's (رحمة الله عليه) son Muhtaram Mahmood Mia had come to Hadhrat in Chatta Musjid. Hadhrat asked him the names of the *kitaabs* he was studying. He replied that he was studying نحو مير.
Hadhrat asked him whether نحو مير is a *seeghah* or not. He then asked him regarding حافظ and قاضي. When he remained silent, Hadhrat said that نحو مير is an *ism* (noun) on the scale of خَنْدَرِيْسٌ. حافظ is in the imperative tense which is masculine and it is on the scale of مفاعلة and its root word is محافظة. قاضي is in the imperative tense which is feminine and it comes on the scale of مفاعلة and its root word is مقاضاة.

The truth of Islam and the correctness of the Hanafi mazhab

Hadhrat Moulana Thanwi رحمة الله عليه had mentioned that someone said that if Islam was false then a person of the calibre of Imaam Ghazaali would not have been a Muslim. He exclaimed, "I say that if the *Hanafi mazhab* was incorrect then a person of the calibre of Moulana Shah Anwar Kashmiri would not have followed the *Hanafi mazhab*."

Hadhrat Mufti Sahib then said that Moulana Anwar Shah Sahib was much younger than Hadhrat Thanwi. Hadhrat Thanwi was born in 1280 A.H. and Moulana Anwar Shah Sahib was born in 1292 A.H. Thus, Hadhrat Shah Sahib was 12 years younger than Moulana Thanwi.

Hadhrat Shah Sahib had passed away in 1352 A.H. whilst Hadhrat Thanwi passed away in 1362 A.H.

Ibnu Taymiyyah in the view of certain scholars

Ibnu Taymiyyah had exceeded the bounds regarding the Ahle Bait.

Hadhrat Thanwi رحمة الله عليه had titled him and (his student) Ibnu Qayyim as *Sultaan-ul-Qalam* (masters of the pen) as they would continue writing without seeing whose head was being chopped off and who they were opposing.

Shah Abdul Azeez has written in Fatawaa Azeezi regarding Ibnu Taymiyyah that his words are not worthy of accepting.

Moulana Shams-ud-Deen Afghani رحمة الله عليه had originally written his *kitaab Al-Jawaahir-ul-Bahiyyah `ala Sharh-il-`Aqaaid-in-Nasafiyyah* as a commentary, but in reality it was a refutation of Ibnu Taymiyyah.

However, Moulana Shabbeer Ahmad Uthmani رحمة الله عليه was an admirer of Ibnu Taymiyyah. In *Bazl-ul-Majhood*, Hadhrat Moulana Khaleel Ahmad Saharanpuri رحمة الله عليه had used the title “Shaikh-ul-Islam” for Ibnu Taymiyyah when quoting him and at times, he did not accept his views.

However, in the *zail* (minor addition) of *Tazkirat-ul-Huffaaz* (Pg 316) it is mentioned that whoever gives the title of “Shaikh-ul-Islam” to Ibnu Taymiyyah is a *kaafir*.

ثم صار يصرح (أي العلاء البخاري) في مجلسه بأن من أطلق على ابن تيمية شيخ الإسلام يكفر بهذا الإطلاق

The differences amongst the Four Imaams are not regarding truth and falsehood

The *mazhabs* of the *a'immah arba`ah* are all true and the differences are not that of falsehood, but rather of inaccuracy and accuracy.

The followers of one *Imaam* say regarding their *mazhab*: مذهبنا صواب يحتمل الخطأ (Our *mazhab* is correct with the possibility of error.) and with regards to other *mazhabs*: مذهب غيرنا خطأ يحتمل الصواب (The *mazhab* of others is incorrect with the possibility of being correct.) (Ad-Durr-ul-Mukhtaar, Vol 1, Pg 33)

The reason for this is that the basic principles and beliefs are the same according to all four *Imaams*. The differences only exist in secondary matters that arise through *ijtihaad* and this conforms to the *hadeeth*: اختلاف أمتي رحمة (Differences in my *ummat* are a source of mercy.) Thus, one will find that the people of a certain area have adopted the *Hanafi mazhab* and it is difficult to practise on another *mazhab* in that place. Similarly, the people of another area have adopted the *Shaafi`ee mazhab* and it is difficult to practise another *mazhab* in that town. We understand that this *ikhtilaaf* (difference) is not an evil thing. One who follows a particular *mazhab* should not be considered as a sinner or deviate.

Types of people

There are three types of people:

1) One who only fulfils his desires. Whatever he desires he fulfils. If he has the desire to eat he will eat, if he has the desire to steal he will steal, and in the same vein he will even hit a person if he so desires. Such a person is likened to an animal that is not concerned whether it grazes in the land of its owner or not. It is only concerned about eating. When relieving itself it is does not care as to whether the area is meant for resting and not for relieving. Such a person could also be likened to a senseless child who fulfils his desires. The child will urinate on anybody, to the extent that a child had even urinated on Nabi ﷺ (Bukhaari, Vol 2, Pg 821)

A family child had caught hold of a scorpion that was on the ground and its fangs were raised. On seeing this, the mother became worried and shook the child's hand resulting in the scorpion falling onto the ground. She then killed it.

2) One who examines his desire with his reasoning and intellect, as to whether it conforms to it or not. For example, a person is desirous of usurping another person's wealth, but his reasoning warns him that he will be caught and punished. As a result, he abstains from going ahead. Similarly, one had the desire of relieving himself in his home, but his reasoning advises him that the stench would spread throughout the house.
In these two categories, Muslims and non-Muslims are alike.

3) Those who follow the *shari`ah* in spite of it going against their reasoning. If *shari`ah* allows him he goes ahead, otherwise he abstains from it. This is because *shari`ah* is the law of Allah Ta`ala who is *Khaaliq* (the creator), *`Aalim* (all knowing) and *Hakeem* (wise). No injunction of Allah Ta`ala is void of wisdom and benefit. This category is exclusive to Muslims, and this is the beauty of the Muslims through which they gain virtue and superiority over others.

Ifta (issuing fatwa), teaching, lecturing and raising objections

Hadhrat Qari Muhammad Tayyib Sahib رحمة الله عليه had delivered a lecture at a *tableeghi ijtima* in Saharanpur. In his lecture, he proved the six points of *tableegh* from the Qur'aan and *hadeeth*.
He had also stated that our elders have mentioned that there are three things: (1) *ifta* (issuing fatwa) (2) *tadrees* (teaching) (3) *wa`z* (lecturing).
From the three, *ifta* is the most difficult because one needs to be very skilled and it is a matter of great responsibility. Teaching is easier than this and lecturing is even easier, because one does not require that amount of expertise as is required for teaching and *ifta*. He then

said that I (Qari Tayyib Sahib) add to this and say that there is a fourth category and that is *i`tiraadh* (raising objections). One does not require any expertise to raise an objection. In fact, one needs to be incapable in order to raise objections.

Who formulated the alphabets?

Questioner: Who formulated the alphabets?

Hadhrat: Who had kept the name Aadam عليه السلام? Who formulated the *alif* in the beginning, then the *daal* and the *meem*?

Questioner: Allah had done so.

Hadhrat: Allah had formulated all these things. Who had formed and created the trees, sky, the earth, moon, sun, vegetation and all other living organisms?

Questioner: Allah.

Hadhrat: So it is Allah Ta`ala who created all these things.

Mulla Hasan, Qaadhi Mubarak and Hamdullah

It is commonly known that Mulla Hasan did not understand nor was he able to make others understand. Qaadhi Mubarak had understood but was unable to make others understand. It was Hamdullah who understood and was able to explain it to others. (All three were commentators of the book *Sullam*.)

Why are there different religions?

Q: Hadhrat! When all humans originate from Hadhrat Aadam عليه السلام and Hawwa then why do we find people following different religions? Some are Muslims, some Christians whilst others are Jews etc.

A: Look at your hand. It has five fingers but none of them is the same. One will be small and another will be thick, whilst yet another will be thin.

Similarly, a couple has several children who have lot of differences. One is strong whilst the other is weak. One is tall whilst the other is short. One is a boy and the other is a girl. One will be fat whilst the

other is thin. One is fair in complexion and the other is dark. One is well behaved and the other misbehaves. One brings joy to the parents whilst the other is a burden on them. In the same way, understand the difference in religion. Perhaps this may answer your objection.

Sorcery, charms and spells

Q: What is *sihr* (sorcery)?
A: It is linked to the adopting of certain *asbaab* (measures). It is not a sign of acceptance or any supernatural feat. One acquires it by adopting specific discreet means. Whoever adopts it may acquire it. It appears in the sixth volume of *Imdaad-ul-Fatawaa* that Hadhrat Thanwi had asked Hadhrat Saharanpuri the difference between a genuine *nabi* and an imposter, because an imposter also carries out supernatural feats with the claim of *nubuwwat*. What is the proof to show that an impostor will not be able to carry out supernatural feats with the claim of *nubuwwat*?
Hadhrat Saharanpuri had then answered him.
من شاء فليراجع (Whoever wishes to study it should refer to *Imdaad-ul-Fatawaa*.)[44]

Q: What is the reality of charms and spells?
A: They are also part of *sihr*. It is only a difference in name.

[44] The question is as follows: A *mu`jizah* (miracle) cannot be a proof for the *nubuwwat* of the *ambiyaa* for there are no explicit and definite intellectual or reported proofs that show that an impostor cannot carry out any supernatural feats. Moreover, even if there are any *naqli* (reported) proofs then they are insufficient, because this subject deals with *`aqliyyaat* (logic).
Hadhrat Saharanpuri's answer is as follows: The non-occurrence of supernatural feats at the hands of an impostor is not *`aqli*, rather it is *`aadi* i.e. it is the system of Allah Ta`ala not to allow supernatural feats to transpire at the hands of an impostor. The non-occurrence of supernatural feats at the hands of imposters is neither intellectually accepted nor natural. (Imdaad-ul-Fatawaa, Vol 6, Pg 161/162)
Hadhrat Thanwi thereafter raised an objection on this answer, which Hadhrat Saharanpuri had answered. It appears on pages 264/265.

Instituting *qisaas* (equality in punishment) on one who kills another through *sihr*

Q: Will *qisaas* be enforced on a person if he kills someone through *sihr* (sorcery)?

A: *Qisaas* is only necessary in cases where the killing was by means of a sharp object like a sword etc., through which a person generally dies. If someone kills another person in any other manner then *qisaas* will not be enforced. Nevertheless, the person may be executed by the state on account of spreading corruption, but not due to *qisaas*. He will be killed as a deterrent for others to stay away from this.

Majzoob (one not in control of his senses), *mas-hoor* (person affected by sorcery) and *mareedh* (sick person)

Q: What is the difference between a *majzoob* (one not in control of his senses), *mas-hoor* (person affected by sorcery) and a *mareedh* (sick person)?

A: All their symptoms are the same.

Q: Sometimes *majzoobs* show others useful things. How do they learn this?

A: The condition of *majzoobs* is such that when the things of the unseen are unveiled to them they lose their senses and remain in filth.

A king had once married a girl but whenever he would go in seclusion with her, he would become impotent. He became perturbed and addressed the *ulama* and pious and gave them an ultimatum of solving his problem within three days. At this, his advisors became perturbed as well.

Amongst them was an extremely intelligent minister who realised that this problem was beyond their ability. He decided to visit a *majzoob* living in the wilderness. After listening to the problem the *majzoob* replied, “It seems that the girl is the king’s relative.”

The advisor returned to the king and informed him of what the *majzoob* had said. Investigations were carried out and it unfolded that

the king had previously divorced his pregnant wife. This girl was the very same child.
One can well imagine what would have been the consequences if the king committed a *haraam* act. Allah Ta`ala had safeguarded the king from committing a *haraam* act so that its ill effects would not pass on to his subjects. The king himself was a pious and upright person.

Ruling without thorough examination

To issue an unconditional ruling without thorough examination, whether it is a positive ruling or a negative ruling is unacceptable.

Origin of the word قافلة (caravan)

The word قافلة - *qaafilah* comes from the root word قفل - *qafl*, which means to return. As a good omen a group of travellers is called *qaafilah* since they are now leaving and may Allah Ta`ala allow them to return safely.

A common error becomes a part of eloquence

A common mistake in speech is considered as part of eloquence. For example, in Urdu the word دامن is actually دامان. Similarly, in Arabic the word خير is actually خيّر which is a *sifat-e-mushabbah*. Similar are the words طيّب, جيّد and سيّد. The *tashdeed* in all of them could be dropped off.

The absence of a proof to an entity is no proof of the absence of the entity

In any situation, the absence of a proof does not prove the non-existence of an entity. This is irrespective whether a specific proof is not present, or any proof is not found or a specific proof is not found or a specific proof of a specific level is not found. Moulana Isma`eel Shaheed Sahib has written in this manner in *`Abaqaat*.

How will the entire creation be gathered on the plains of *Hashr* (resurrection)?

Pundit Diyanand Saraswati had once said that it is impossible for all the people of the past, present and future to be gathered on one plain. Hadhrat Moulana Qasim Nanotwi replied, "A person sees in a dream that all the people of the past are gathered at one time. How is that possible?"

Imaam Shaafi`ee رحمة الله عليه was the step son of Imaam Muhammad رحمة الله عليه and Allamah Suyooti رحمة الله عليه was the step son of Ibnu Humaam

Imaam Muhammad رحمة الله عليه married the mother of Imaam Shaafi`ee رحمة الله عليه after the demise of his father. In this way Imaam Shaafi`ee was the stepson of Imaam Muhammad. Similarly, Allamah Suyooti رحمة الله عليه was the stepson of Ibnu Humaam who was the student of Hafiz Ibn Hajar `Asqalaani. It is stated in the introduction of *Faidh-ul-Baari*, vol 1, pg 40:

و لعل ابن الهمام لم تكن له إجازة عن الحافظ بالمشافهة نعم يستفاد من ذكره بلفظ الشيخ أن تكون له إجازة منه كتابة

Using certain *huroof-e-jaarra* in place of some

Saibawayh, the famous expert in *nahw* (Arabic grammar) was the son of Qumbur, the freed slave of Ali ﷺ He has stated in his book "Saibawayh" that the *huroof-e-jaarra* can substitute each another.

Causes of weak memory

It is stated in Shaami, vol 1, pg 150: ست تورث النسيان (Six things cause poor memory):

(1) Eating food that has been eaten by rats (2) Leaving a louse on the ground

(3) Urinating in stagnant water (4) Crossing between a row of camels (5) Chewing gum (6) Eating sour apples
Others have mentioned various other causes amongst which are grieving over the loss of worldly possessions, eating hot bread and committing sins.
Imaam Shaafi`ee رحمة الله عليه had once complained to his *ustaad* Imaam Wakee` رحمة الله عليه of his weak memory. His *ustaad* advised him to leave out sins. Imaam Shaafi`ee composed a poem regarding his advice:

شكوت إلى وكيع سوء حفظي فأوصاني إلى ترك المعاصي

I complained to Wakee` of my weak memory and he advised me to leave out sins

فإن العلم نور من إلهي و نور الله لا يعطى لعاصي

for knowledge is a light from Allah Ta`ala and the light of Allah is not granted to a sinner.

`Ilm (knowledge) is a quality

*`Ilm* is a quality of Allah Ta`ala and whoever receives this quality has indeed received a great bounty. Being able to repeat the words and sentences of the *kitaabs* and to memorise them is a completely different issue from possessing the qualities of that knowledge. True knowledge is to adopt its qualities. The *Ahl-e-Kitaab* (Jews and Christians) had recognised Nabi ﷺ, but they did not adopt the qualities of their knowledge. Therefore, they were not regarded as believers.
Allah Ta`ala says in the Qur'aan: يعرفونه كما يعرفون أبناءهم *(They recognise him as they recognise their sons.)*
(In fact, Abdullah bin Salaam had mentioned: إن معرفتي لمحمد أشد [I recognise Muhammad ﷺ more efficiently than I would recognise my sons.])

Blessings of *`ilm*

Hafiz Ibnu `Abdil Barr رحمة الله عليه has written: إن من بركة العلم أن تضيفه إلى أهله (The blessing of *`ilm* is to attribute it to the people of knowledge.) One will attribute his knowledge to the source from where he had acquired it.

The stages of *`ilm*

Sufyan Thowri رحمة الله عليه has stated: أَوَّلُ الْعِلْمِ الْاِسْتِمَاعُ ثُمَّ الْاِنْصَاتُ ثُمَّ الْحِفْظُ ثُمَّ الْعَمَلُ ثُمَّ النَّشْرُ

(The stages of acquiring knowledge are that one should first listen to the lesson attentively, remain silent, memorise it, practise it and then preach it.)

However, nowadays, students start preaching as soon as they graduate with the hope of teaching a certain *kitaab* later in life in which their students will be amazed at their impressive lectures.

Favour of the *ulama*

The *ulama* have collated so many *masaa'il* in their *kitaabs* that no matter what situation arises till *Qiyaamah*, either the exact situation or a similar situation is found in the *kitaabs* or it falls under a general principle adopted by the *fuqahaa*.

Hajj-e-Akbar

A great number of *mufassireen* are of the view that the verse يَوْمَ الْحَجِّ الْأَكْبَرِ is with reference to the *Hajj* that took place on a Friday. However, this does not mean that every *Hajj* that coincides with a Friday is *Hajj-e-Akbar* as is the understanding of the common masses. I have not found anything of this nature in the works of the *a'immah-e-mujtahideen*.

Nevertheless, the *Hajj* that coincides with a Friday is seventy times more virtuous than a normal *Hajj*. This is recorded in *Tahaawi* (Pg

403), *Zayla`ee* (Vol 2, Pg 36) and *Awjaz* (Vol 3, Pg 727). The general notion of every *Hajj* taking place on a Friday being *Hajj-e-Akbar* has been refuted in *Al-`Arfush-Shazi* (Pg 340).

The statements of scholars regarding Ibnu Taymiyyah and Ibnu Qayyim

Our senior scholars have stated regarding Ibnu Taymiyyah and Ibnu Qayyim: علمهما أكثر من عقلهما (Their knowledge supersedes their intelligence.) The meaning of this is obvious. They explain the *Hadeeth* that speaks of Allah Ta`ala descending to the sky of the world by saying that Allah descends in the manner one descends from the higher step of a *mimbar* to the lower step. It is as if they have assumed a physical body for Allah Ta`ala. They are of the opinion of Allah Ta`ala having a bodily form.

Origin of the name اِبْنُ خَلِّكَان (Ibnu Khallikaan)

The origin of the name of the famous historian Ibnu Khallikaan was that he would frequently repeat the word كان – *kaana* in his speech. In order to stop him from using this word people would tell him: خلّ كان (leave out *kana*). Thus, he became famously known as Ibnu Khallikaan (the son of خلّ كان [leave out *kaana*]).

The *Mabsoot* of Imaam Sarakhsee رحمة الله عليه

Shams-ul-A'immah Sarakhsee رحمة الله عليه had dictated his entire commentary of Imaam Muhammad's رحمة الله عليه *Mabsoot* from memory which totals thirty volumes. The manner in which he dictated this commentary was that the ruler of the time had imprisoned him in a well.

His students approached him and asked him what they should do. He replied, "I will dictate and you note down whatever I say." In this manner, he dictated his entire commentary with the different views

of the *a'immah* together with furnishing the proofs from memory without referring to any *kitaab*. (*Al-Fawaa'id-ul-Bahiyyah*, pg 158)

The difference between اقتصار and اختصار

Q: What is the difference between اقتصار and اختصار?

A: اقتصار demands *hasr* (confinement) whereas اختصار does not demand *hasr* because اختصار means to shorten a lengthy article and this does not demand *hasr*. For example, there is no اختصار in: زيد هو القائم, rather there is حصر.

Categories of crime

There are two types of crime:

1) Crime on oneself. E.g. lying flat on a railway track or chopping off one's own head.

2) Crime on others. This entails various categories:

(1) Crime on a person's life. E.g. murder, burning a person, tearing a person apart, suffocating someone, pushing a wall over someone etc.

(2) Crime on a person's limb. E.g. breaking a person's bone or a joint or injuring his head.

(3) Crime on wealth. E.g. theft and robbery.

(4) Defamation of character. E.g. speaking ill of others. If it is spoken in the presence of the person then this is *shatm* (swearing) and if it is in his absence and it is true then it is *gheebat* (backbiting). If it is false then it is *buhtaan* (slander). Moreover, if it is slander in relation to adultery then this is *qazf* (false accusation).

سیاسیات

Politics

Effort for an Islamic *khilaafat* (rule)

Q: Some people say that it is necessary to have an Islamic *khilaafat*, but the *tableeghi jamaat* does not make an effort towards it. Instead, it is against it.

A: Which Muslim could ever be against an Islamic rule but at the same time, who would administrate the affairs of the Islamic government? Those who have no Islamic training cannot manage the affairs.

Therefore, through the effort of *da`wat* and *tableegh* such individuals are being prepared. Look! When plans were being made for the freedom of India a large group of Muslims desired that Pakistan be formed and this would result in an Islamic government. Those who were against it did not do so because they did not want an Islamic government, rather they were concerned as to who would control the Islamic government.

In proportion to the amount of Islam an individual has in himself will he be able to control an Islamic government. Without the proper training one will not acquire true Islam. Therefore, an effort needs to be made for one to be well trained, and this is taking place through the *tableeghi jamaat*. May Allah Ta`ala grant them success.

Hadhrat Hasan ﷺ had written the following letter to his younger brother Hadhrat Husain ﷺ in conformity with his rank: *This (leadership) has left our hands due to our incapability. Now, the striving for Deen would be done through exhorting and inviting, and no more through the power of the state. Remember, that these personalities were our seniors and they would always take a stock of*

their souls. No matter what great ranks they had reached yet they always considered themselves incapable and unworthy.

Wisdom and politics

Questioner: Hadhrat! Could you please explain wisdom and politics?

Hadhrat: Does the word سياسة - *siyaasat* (politics) appear in the Qur'aan?

Questioner: The word لا مساس - *la misaas* appears.

Hadhrat: No. *Misaas* is derived from the word مس يمس - *massa yamassu* which means to touch. Saamiriy had said these words and it is not derived from the word *siyaasat.* However, it is reported in a *Hadeeth* regarding Iblees: كان يسوس الملائكة (He used to run the affairs of the angels.) Therefore, he is known as *mua`llim-ul-malaa'ikah* (tutor of the angels). Nowadays, politics delivers a very nasty meaning. A politician will be involved in lies, immorality, wickedness, greed and bribery. He will raise the hopes and spirits of people and at the most crucial moment he will abandon them to their ruin and peril. People say, "O! This is the politics of so and so."

The meaning of *hikmat* (wisdom) is: ما وافق الحق والصواب (that which conforms to the truth and reality.)

The Qur'aan Shareef describes four qualities of Nabi ﷺ: يَتْلُوْا عَلَيْهِمْ اٰيٰتِهٖ وَيُزَكِّيْهِمْ وَيُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ *(He will recite the verses of Allah Ta`ala to them, purify them, teach them the Qur'aan and things of understanding.) [2:129]*

In this *aayat*, *hikmah* refers to proper understanding and sound reasoning, as the *a'immah-e-mujtahideen* deduced many laws from each word of the Qur'aan through their correct understanding.

Another word derived from the word *siyaasat* is the word سائس - *saa-is*. This refers to one who rears the horse, scrubs its back, scours its legs and provides its fodder. Similarly, one who sees to the needs of

others is a true politician, but its meaning has now been distorted. Nowadays, politics refers to cunningness and shrewdness.

Islamic politics

Genuine politics is that which was given as a reply to the king of Persia. The king had asked the Muslim delegation sent to him, "What are the characteristics of your leader?" The *Sahaabah* ﷺ replied: أميرنا لا يَخدع و لا يُخدع (Our leader does not deceive others nor is he deceived by others.) i.e. he possesses the highest levels of honesty and truthfulness and he is always alert and intelligent.

Present day politics

During the 1947 elections, rivalry existed between both The League and Congress. A Muslim leader had told Moulana Madani رحمة الله عليه that if you join us, all your demands will be met and he made many other promises to Moulana. Due to this, Moulana joined them resulting in the party's victory. They had secured thirty-four seats in parliament from the thirty-six that were allotted.

When the party had its first meeting in Lucknow after its victory, Moulana had forwarded a list of proposals to the leader. One of the proposals was that the state should appoint several Muslim judges who would pass their decisions regarding *shar`ee* matters like *nikaah*, *talaaq* etc. according to the *fatwa*. He had also mentioned a few aspects regarding *waqf* (endowment) and the judges. He then reminded the leader of the promises made by him and requested him to fulfil them. The leader smiled and said, "Moulana! Where are you living? Are promises that are taken for political motives ever accomplished?"

On account of this, Moulana disassociated himself from this party and compiled a line of poetry:

ما زخوباں چشم نیکی داشتیم　　خود غلط بود آنچہ ما پنداشتیم

We had high expectations in the handsome ones. We were mistaken in what we had understood.

Following the leader is *sunnat*

Nowadays, political leaders say senseless things. A person by the name of `Inayatullah Mashriqi used to say, "For the past thirteen hundred years the *ulama* have deceived the people by telling them to follow the *sunnat*. Since when does following the *sunnat* mean that one should follow Nabi ﷺ for his entire life? Instead, following the *sunnat* means that one should follow the leader of his time. Nabi ﷺ was the leader during his era, and following him at that time meant following the *sunnat*. Now, following the *sunnat* would be following the leader of this era."

The *ulama* of Deoband and politics

Questioner: Initially, the senior *ulama* of Deoband played a major role in politics. Why have the *ulama* now abandoned politics?

Hadhrat: Briefly explain who participated in politics and who abandoned it.

Questioner: Hadhrat Shaikh-ul-Hind and Moulana Madani رحمة الله عليهما etc. had been active in politics and nowadays the *ulama* have discarded it

Hadhrat: How could you say that they have discarded it? You are here in Kashmir and passing such comments regarding Deoband. Explain to me the reason for those *ulama* participating in politics.

Questioner: They did so to elevate the name of Islam and to gain freedom from the clutches of the English.

Hadhrat: Their objective had been achieved when India had gained its freedom. Why is there a need for them to continue? Nevertheless, some *ulama* still participate in politics. They have not sat down unperturbed and untroubled. Yes, one will not find people sacrificing as those in the past had sacrificed.

When the Muslims were being widely massacred in 1947, Moulana Hifz-ur-Rahman Sewharwi who was residing in Delhi at that time had accomplished an unbelievable task. If he heard that a Muslim was residing in a particular village, he would personally travel to the

village by car to rescue that person to safety. In this way, he had rescued many Muslims. It so happened that once a mob of non-Muslims had surrounded his car. He got off and climbed onto the roof of the car. He opened the buttons of his *sherwaani* (coat) and said, "Listen! I am the very same Hifz-ur-Rahman who was imprisoned and later released a few days ago. If you are pleased in shooting me in my chest then I am ready. Whoever wishes may shoot." None of them had the courage to do anything.

As long as he remained alive, he always voiced his opinion in the parliament.

A few years ago, during the presidency of Murarji Desai, the government intended legislating a bill that was against *qurbaani*. The present *ulama* of Deoband were greatly disturbed at this and canvassed for Muslim support throughout India. As a result, on the day the government was to pass the bill, the *ulama* were called by the government and it was told to them, "You may have it in writing that we will fulfil all your proposals."

Furthermore, those ministers and officials who were guilty of breach of trust and position were dismissed as well as those who were found to be suspicious regarding the preventing of the slaughtering. Nevertheless, the *ulama* are still active in politics to a certain degree.

As for myself, I never played a role in politics in the past nor do I play role in it presently. I had not participated during the English rule nor will I do anything during the Hindu rule.

Those who shaved their beards for the English should plait their hair for the Hindus

When the Indian government was formed in 1947 someone came to me and said:-

Person: Molwi Sahib! We will have to start plaiting our hair and wearing *dhotis* (lower garment tied around the waist worn by Hindus) because the Hindus are in control of the government.

Hadhrat: Tell this to those in control, be they Hindus or others. I have not gained control and I will not plait my hair for the sake of the

Hindus. Yes, those who shaved their beards and cut their hair as the English did should now plait their hair, because the one who could shave the *sunnat* of Rasulullah ﷺ for the English will be able to plait his hair and wear *dhotis* for the Hindus.

Insha-Allah, we will live during the rule of the Hindus as we had lived during the rule of the English. They do not have the strength to confront us.

Person: Molwi Sahib! Your answer sparks flames of anger but what you have said is absolutely correct.

A conference was held in Lucknow for all the leaders. Jawahir Laal Nehru and Moulana Madani رحمة الله عليه were present. Moulana had proposed that a certain matter should be carried out in a particular manner. Jawahir Laal Nehru replied, "Moulana! You are placing such a weighty burden on our shoulders which we are unable to carry."

Moulana Madani رحمة الله عليه raised his walking stick and said, "Get off this seat. This seat is not for the unworthy. Capable people will take over and accomplish the work. Move from here." Immediately clasping his hands in submission he knelt and asked for pardon. He then said, "Whatever you wish would be accomplished."

Alas! Today the Muslims are bereft of such leaders. May Allah Ta`ala create someone like that. This is no difficult task for Him, for He is in control of everything.

India gained its freedom through the vote of the Muslims

In 1947 the Hindus were going about chanting a slogan, "Muslims should go to Pakistan." When they requested Ghandi to join them, he replied, "Are the sacrifices of Shaikh-ul-Hind Moulana Mahmood-ul-Hasan Sahib not before me? He stood up in such a time when the Hindus were asleep. He awakened them from their slumber for India

to gain its freedom. How can I ever ignore this? Aren't the struggles of Moulana Husain Ahmad Madani in front of me?"
During this period Moulana Abul Kalam Azaad had delivered a lecture wherein he mentioned, "We are being told that we should go to Pakistan. How can we go to Pakistan, for the price of our votes has yet to be paid? India had gained its freedom through our votes. Pakistan will be formed over here."

Grieve and lament

(Addressing Moulana Irshaad Sahib) Hadhrat said that grieve and lament. When I was in Kanpur three homosexuals came to me. Two of them were Muslims and one was a Hindu. They had brought the Hindu for him to revert to Islam.
I asked him, "Why do you wish to revert?"
He replied, "These two friends were previously Hindus and they had been suffering severe poverty. Ever since they reverted they have become affluent. I have thus reached this conclusion that this trade is mainly supported by Muslims. That is why I wish to accept Islam."

The churches in London were converted to *Musjids*

The Muslims in London have purchased many churches and converted them into *musjids*. They had purchased a movie theatre and I was invited to attend its opening. After entering, I performed two *rakaats nafl salaah*.
The month of Ramadhaan had approached and many Muslims were working in factories owned by non-Muslims. They had to work the night-shift. Thus, a request was made to be granted two hours leave daily for attending the *taraaweeh salaah*. The officials objected that two hours were a lot of time. Subsequently they requested that they be allowed to perform *taraaweeh salaah* on the premises for which permission was granted. During that Ramadhaan, *taraaweeh salaah* was performed in a total of seventeen factories wherein the entire Qur'aan was recited.

The position of the five daily salaah according to the Khaaksaaris

`Inayatullah Mashriqi, the founder of the Khaaksaari party has considered the five daily *salaah* to be a mere routine. He has stated in the footnotes and introduction of *tazkirah* that the word الصلوة (*as-salaah*) that appears in the Qur'aan symbolises the *salaam* (greeting) of a slave five times daily. After writing a few objectives he went on to write: 'All this is in place but this is not an *ibaadat* (act of worship). In reality, the *ibaadat* of Allah Ta`ala only commences after the bondsman gets off the *musalla* (prayer mat) and begins carrying out the injunctions of Allah Ta`ala.

Dear readers! Ponder over this, that how could he have excluded such a primary aspect of *Deen* from *ibaadat* which the Muslims have always regarded to be the most important *ibaadat*? The meaning of *ibaadat* is extreme humility, and there is no *ibaadat* in which this becomes more manifest than *salaah*.

متفرقات

Miscellaneous

History is formulated in accordance to the perception of the historian

Generally, a historian's perception plays a role in the formulating of historical facts. He presents the event according to his perception. Therefore, many facts that are contrary to reality appear in history books. The true incident is not accurately narrated.

The covering of the *Ka`bah*

Q: Who was the first person to enshroud the Ka`bah? When did this take place?
A: This discussion appears in Fath-ul-Baari, the commentary of Bukhaari Shareef.

Qais bin Sa`d, Qaadhi Shuraih and Ahnaf did not have beards

Qais bin Sa`d, Qaadhi Shuraih and Ahnaf did not have beards. There was not a strand of hair on their faces. (Ikmaal ma` Mishkaat, Pg 613)

The incidents of demolishing temples

Q: Did Muslim rulers demolish temples during their rule?
A: The Muslims would not demolish the temples. However, there were dangerous thieves especially among the Maharattas, and the masses were greatly harassed by them. They did not know their whereabouts. Investigations were conducted and it became evident that the thieves would gather in the temples and then distribute the stolen wealth. In order to put a stop to them, a few temples were

demolished. (Their intention was not to demolish the temples, but to destroy the thieves' hideout.)
Allamah Shibli Nu`mani has written a book on this subject named: *Aurangzeb Aalamgeer par ek nazar* (a glance at Aurangzeb Aalamgeer). It was the critics who have defamed the Muslim leaders.

Islam did not spread by force of the sword

Islam had not spread by force of the sword, because during the lifetime of Nabi ﷺ the total number of Muslims martyred and non-Muslims slain did not even surpass a thousand, whereas there were numerous battles that were fought during the ten years that Nabi ﷺ stayed in Madinah Tayyibah. Thompson Carlell, a famous historian has stated that I ask those who are of the view that Islam spread by the force of the sword, "Which sword had made those wielding the swords Muslims?"

A snake on the wall of the *Ka`bah*

When *halaal* money had been accumulated for the reconstruction of the Ka`bah, there appeared a snake that was continuously encircling the Ka`bah. The people became concerned that if the wall of the Ka`bah has to be raised to the ground what would become of the snake? Suddenly a bird swooped down and lifted the snake away.

The selflessness of the fig tree

The fig tree has the nature of selflessness. Generally, other trees first flower thereby adorning themselves and then only do they bear fruit. On the other hand the fig tree sees to the benefit of others first and then to its benefit. It first bears fruit and then flowers.

Delivering a lecture on a chair

Imaam Bukhaari رحمة الله عليه has recorded in his kitaab Al-Adab-ul-Mufrad that Nabi ﷺ sat on a chair and delivered lectures. The legs of the chair were made from iron.

Making *wudhu* sitting

It is established that generally Nabi ﷺ and *Sahaabah* ؓ would sit and make *wudhu*, whereas the trend nowadays is to make *wudhu* whilst standing at the sink.

Existence of fairies (beautiful female *jinnaat*)

Hafiz Muhammad Tayyib sahib had asked, “Hadhrat! Do fairies exist?”
Hadhrat replied, “The baby jackal once asked its mother, ‘Mother! Do fairies exist?’ She replied, ‘People think that I am a fairy.’”
Hadhrat then said that it is stated in Tafseer-e-Azeezi that those *jinnaat* who have a rough nature are *jinnaat* and those that have a soft nature are fairies.
Hafiz Muhammad Tayyib Sahib said, “Hadhrat! We understand from this that there are male fairies as well.” Hadhrat replied, “Generally it is the females who have a soft nature.”

Who does Shaitaan go to?

A shia once told me, “Shias are very staunch on their religion. Whenever we hear that a certain person has turned Qadiyani or Christian then upon investigation, we realise that the person was a previously a *sunni*.”
I told him, “You are correct. Shaitaan only goes to those who have *imaan* as is the case with *sunnis*. He does not go to those who are deprived of *imaan*, because he is already pleased with them. Why must he then go to them? He will only go to one who has some *imaan*.”
The shia was silenced at my reply and had no answer.

Now only make *du`aa* for *`aafiyat* (ease and safety)

A *haji sahib* lived in Kohe Mansoor where he had a shop. He would often come to Saharanpur. In 1947, when the conditions became

dangerous he once came to Saharanpur and requested Moulana Raipuri رحمة الله عليه to make *du`aa* that he returns with *`aafiyat*.

Hadhrat Raipuri رحمة الله عليه asked him, "Haji Sahib! Previously you would ask me to make *du`aa* that you be granted *shahaadat* (martyrdom). What has happened to you?"

He replied, "Hadhrat! For the time being, make *du`aa* for *`aafiyat*. We will think about *shahaadat* at some other stage."

I had related this incident in many places and I even told that Haji Sahib that I had narrated his incident in several places.

سلوک وتصوف

Sulook and Tasawwuf

Tasawwuf is a royal science

Hadhrat Moulana Raipuri رحمة الله عليه used to say, "*Tasawwuf* is a royal science and one needs a royal temperament and understanding for it. For example, one needs the understanding of Moulana Khaleel Ahmad Saharanpuri رحمة الله عليه and Moulana Ashraf Ali Thanwi رحمة الله عليه. This responsibility has now been placed on the heads of ignorant ones like us."

استغفارنا يحتاج إلى استغفار كثير (Our *istighfaar* (seeking of repentance) is in need of abundant *istighfaar*)

Hadhrat Sariy Saqati رحمة الله عليه has mentioned: استغفارنا يحتاج إلى استغفار كثير (Our *istighfaar* (seeking of repentance) is in need of abundant *istighfaar*). This is because our *istighfaar* is a mere lip service and it is not done sincerely. Thus, it amounts to mockery of Allah Ta`ala.

It is similar to the case of where a person beats another and then asks for forgiveness insincerely without any remorse for his doings. (He is not asking for forgiveness but rather mocking the person.)

Reality of *khulq* (good character)

People understand good character to mean being friendly and speaking politely even though the person may harbour enmity for others.

The statement of Moulana Rasheed Ahmad Gangohi رحمة الله عليه is quoted in Al-Kowkab-ud-Durri where he says that *khulq (good character) is to interact with others in such a manner that Allah Ta`ala and the creation of Allah Ta`ala become pleased.*

How could Allah Ta`ala ever be pleased if someone speaks politely but harbours enmity? How can others be pleased if they learn that this person has enmity for people?

Mahabbat (Love) and *`aqeedat* (devotion) for the *shaikh*

The basis for deriving benefit from one's *shaikh* is to love and display total devotion to the *shaikh*.
Someone had posed the question, "Why isn't love made the sole basis, since *`aqeedat* is required to create the love?"
Hadhrat replied, "*`Aqeedat* is not a pre-requisite for *mahabbat*. A son will love his father but if the father continuously commits sins he will not have *`aqeedat* (hold him in high esteem) for him."

Categories of *gheebat* (backbiting)

Allamah Ibnu `Aabideen Shaami رحمة الله عليه has written that there are different categories of *gheebat*:
1) Upon hearing the praise of another person someone sarcastically says, "Yes, but I know what type of a person he is."
2) Committing gheebat by writing the faults of others.
3) Talking of the faults of others.
4) To explain the faults of others by gestures.
He has further written that the worst form of gheebat is when one is cautioned for having made gheebat and he replies, "I am not making gheebat. I am only speaking the truth."
The reason for this being the worst form of gheebat is because gheebat means to speak about the actual faults of others and it has been explicitly prohibited in the Qur'aan as Allah Ta`ala says:
وَلَا يَغْتَبْ بَّعْضُكُمْ بَعْضًا *(Do not backbite one another.)*. This person has indirectly refuted the explicit wordings of the Qur'aan by such a statement. (It is obvious that the worst crime would be to refute the clear text of the Qur'aan.)

Speaking ill of others
A person's evil habits will not be removed by speaking ill of him. In fact, the speaker involves himself in evil. (So why should one engage in an act that is of no benefit to oneself or to others, rather it is purely detrimental?)

Importance of *istighfaar*
Ibnu Umar ﷺ has reported that Nabi ﷺ would recite *istighfaar* seventy times in each *majlis* (sitting).

(Through this we understand the importance of *istighfaar* and how necessary it is for us to make *istighfaar*. Despite Allah Ta`ala stating in the Qur'aan with regards to Nabi ﷺ: لِّيَغْفِرَ لَكَ اللّٰهُ مَا تَقَدَّمَ مِنْ ذَنْۢبِكَ وَ مَا تَاَخَّرَ *(Allah Ta`ala has forgiven all your past and future sins.) [2:48]* and him being sinless, yet Nabi ﷺ would still make so much of istighfaar in each sitting. Hence, how much more should we endeavour in making istighfaar due to our countless shortcomings.)

Repelling disturbing thoughts
Do not attempt to repel disturbing thoughts. Instead, engage in excessive durood shareef. One will never be successful if one tries to repel these thoughts.

It is like a person who goes on an errand to the marketplace. He will hear many different noises, the blaring hooters, and the barking of dogs etc. and he will also see various items. Despite all these distractions, he will still carry out the errand. (In fact, he will not tolerate the slightest disturbance in his work and he will ensure that the work is accomplished.)

Three causes for ruining one's actions
Hadhrat Gangohi رحمة الله عليه would say: "A person ruins his actions in three ways: (1) Eating improper foods. (2) Associating with inappropriate company (3) Committing sins."

(Hence it is imperative for a *saalik* (person treading the path of righteousness) to totally abstain from these three factors in order to save himself from great loss.)

Lateefah-e-Ghaibi (favour of the unseen)

Someone had complained to Moulana Gangohi رحمة الله عليه, "At the time of *Tahajjud*, someone would daily appear in my dream and wake me up for *Tahajjud salaah*. On one occasion I did not get up due to laziness and since then I have not seen this person in my dream."

Hadhrat Gangohi replied: "A *lateefah-e-ghaibi* is an extremely sensitive guest. It will depart with the slightest negligence from you."

(Therefore, a *saalik* should value these *lataa'if* (pl. of *lateefah*) and consider them to be a favour of Allah Ta`ala thus making *shukr* (being grateful) for it.)

Leaving out an action due to illness

If a person is punctual in carrying out a good deed and due to illness he leaves it out, Allah Ta`ala orders the angels to continue recording the rewards for that good deed for the duration of his illness. If he abandons that good deed after recovering, the rewards for that good deed will no more be recorded for him.

(This compiler (Moulana Mas`ood) adds that this serves as an invaluable consolation for those who grieve over the leaving out of their *ma`mool* (daily prescribed *`ibaadat*) due to illness or any other valid reason.)

Calamities are also a bounty

A Muslim is such that he will not turn towards Allah Ta`ala unless he is afflicted by a calamity.

(Therefore, hardships and difficulties are blessings from Allah Ta`ala.)

Forming the habit of doing a good deed in the month of Ramadhaan

If a person forms the habit of doing a certain good deed during the month of Ramadhaan it will be easy for him to carry out that deed in the remaining months of the year and it will become his habit to do so.

Likewise, if one commits a sin during the month of Ramadhaan, its effects remain with him even after Ramadhaan, and if he formed the habit of committing that sin during the month of Ramadhaan, it will thereafter become a habit and he would find it extremely difficult to abandon it.

(Therefore, one should occupy oneself with good deeds during the month of Ramadhaan and abstain from all types of unnecessary and evil actions, since being occupied in such acts are the cause of deprivation. May Allah Ta`ala protect us all.)

Leaving out a *ma`mool* (prescribed *`ibaadat*)

Occasionally leaving out one's *ma`mool* results in it becoming difficult to constantly practise it.

(Therefore, as far as possible a *saalik* should not allow his *ma`mool* to be abandoned. One should make an effort to complete his *ma`mool* in whichever manner possible. The benefits and results of it will only be realised and perceived once one remains constant in carrying it out. It appears in the *Hadeeth*: أحب الأعمال إلى الله أدومها و إن قل [The most beloved action in the sight of Allah Ta`ala is that action that is carried out constantly even though it may be little.])

Refusing to making *taubah*

The *fuqahaa* have sternly warned against a person who after being encouraged to make *taubah* replies, "Why must I make *taubah*? What sin have I committed?"

I am unable to even say such words.

(I feel that the *fuqahaa* have issued such stern warning because when a person says, “What wrong have I committed?” he is actually implying that he is sinless, whereas Nabi ﷺ has stated: كل بني آدم خطاء و خير الخطائين التوابون [Every person is a sinner and the best sinner is he who makes *taubah*.] With the exception of the *ambiyaa*, every human is capable of sinning. This person has refuted this Hadeeth by his statement which is not something trivial. Instead it is a very serious matter.)

The etiquette for a layman when seated in the *majlis* (company) of his *shaikh*

A layman should close his eyes and engage himself in *tasbeeh* when seated in the presence of his *shaikh*. It should not be such that due to his ignorance he begins entertaining evil thoughts of his *shaikh* on account of a certain action of the *shaikh* and is thus deprived of the blessings of his *shaikh*.

There is no need for any proof in order to have *husn-e-zann* (good thoughts) for others

Husn-e-Zann (which is a desired quality as mentioned in the Hadeeth: ظنوا بالمؤمنين خيرا [Entertain good thoughts about believers.]) requires no proof. Not having any proof for *soo-e-zann* (evil thoughts) (which is abhorred and prohibited by Allah Ta`ala in the Qur’aan: يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اجْتَنِبُوْا كَثِيْرًا مِّنَ الظَّنِّ (*O you who believe! Abstain from suspicions.) [12:49]*) and a person merely being a Muslim are sufficient for entertaining good thoughts for a person. However, one requires proof to have evil thoughts for the next person.

(It is sinful to entertain evil thoughts regarding someone without any reliable proof. Allah Ta`ala states: اِنَّ بَعْضَ الظَّنِّ اِثْمٌ [Some thoughts are sinful.])

The *mashaayikh* (pious elders) not reprimanding the general masses for their misconduct

Hadhrat Moulana Thanwi رحمة الله عليه used to mention: "The *mashaayikh* have spoiled the behaviour of people. They do not reprimand them for their misconduct and consider this to be *akhlaaq* (good character). This is not *akhlaaq*. This is *ihlaak* (destruction)."

Creating the yearning for *deen* in the hearts of people

Hadhrat Moulana Ilyaas رحمة الله عليه (founder of the *tableeghi jamaat*) used to say: "The greatest form of *jihaad* in this era is to create the yearning for *deen* in the hearts of those who do not have any thirst towards *deen*."

Definition of *nisbat* (link with Allah Ta`ala)

Someone had once asked Moulana Raipuri رحمة الله عليه: "What is *nisbat*?" Hadhrat Raipuri replied: "To be blessed with practising *akhlaaq-e-faadhilah* (good character) and carrying out good deeds is termed as *nisbat*."

This means that one should adopt each quality of Nabi ﷺ, carry out those actions that are pleasing to Allah Ta`ala and Nabi ﷺ and refrain from those actions that will displease Allah Ta`ala and Rasulullah ﷺ. In short, this is *nisbat*.

Sahaabah رضي الله عنهم fearing *nifaaq* (hypocrisy)

A large group of *Sahaabah* feared that they were *munaafiqeen* (hypocrites).

(Ibnu Abi Mulaikah reports that he met thirty Sahaabah who had participated in the Battle of Badr and each one of them feared that he was a *munaafiq* (hypocrite) [Jam`-ul-Fawaa'id, vol 2, pg 163]. There are many other reports of a similar nature. If the *Sahaabah* feared themselves being *munaafiqeen*, how much more shouldn't we fear hypocrisy over ourselves?)

Benefit and loss is in the control of Allah Ta`ala

There was news of a certain place being struck by a drought resulting in all the crops being destroyed. On the other hand, I received news from another area that there was an abundance of rain which the ground was unable to absorb causing the water to remain stagnant on the ground. This rendered the crops in that area useless.

In that very same year I travelled to Bhaawalpur in Punjab and I observed that the fields were lush and the crops were ready for harvesting. There was no shortage of rain nor was there excessive rain. However, there was nobody to harvest the fields because the labourers were affected by a severe bout of fever.

Allah Ta`ala causes those things to fail on which people place their reliance. Similarly, those things that are considered to be beneficial Allah Ta`ala allows it to become destructive as well.

(Just as full reliance was placed on the labourers they had all taken ill causing the crops to become worthless. Likewise, rain is considered to be a source of blessing but Allah Ta`ala had made it destructive and ruined the crops.)

One is rewarded for having relations with one's wife

If one has sexual intercourse with one's wife with the intention of protecting his sight he will be rewarded.

لك في جماع زوجتك أجر (You will be rewarded for having sexual intercourse with your wife.) (*Majmoo`ah Chehl Hadeeth*, Pg 31 – Matboo`ah Yahyawi Saharanpur)

The most virtuous *durood*

The most virtuous *durood* is that which is reported from Nabi ﷺ, though others have compiled various forms of *durood* based on their love and sentiments.

Reality of *taqwa* (fear of Allah Ta`ala)

Hadhrat Umar رضي الله عنه had enquired from a *sahaabi*: "What is *taqwa*?"

He asked: "Have you ever walked on a thorny path?"
Hadhrat Umar ﵁ replied in the affirmative. He then asked him: "And how did you walk?"
Hadhrat Umar ﵁ replied: "I gathered my clothing and walked cautiously in order that no thorn would prick my body or my clothing."
The *sahaabi* then said that this is *taqwa*.

A fasting person will see many varieties of food yet he will not dare to taste it out of the fear that he will swallow it and this would then invalidate his fast, whereas merely placing something in one's mouth does not invalidate the fast, but this person still exercises caution.
Similarly, when a girl is proposed, she and her family members become concerned that she should not carry out any action that will displease the boy and his family resulting in the cancelling of the marriage.
In the like manner, one should be concerned regarding every aspect of one's life that there should be no action that will displease Allah Ta`ala and Nabi ﷺ. This is *taqwa*.

Eating stomach full

Imaam Ghazaali has stated in Ihyaa-ul-Uloom: الشبع بدعة حدثت بعد المائتين
(Eating a stomach full is a *bid`at* (innovation) that was introduced after the second century.)
(The word *bid`at* (innovation) in this context does not refer to the technical meaning of *bid`at* that has been termed as misguidance in the Hadeeth.)

Protecting the tongue

The tongue is a great bounty of Allah Ta`ala. Many goods deeds (*tilaawat* of the Qur'aan, *zikr*, *tasbeeh* and *istighfaar* etc.) are performed by the tongue and one should occupy the tongue in these good deeds. Using the tongue for filthy purposes like lies, backbiting,

carrying tales, slander and swearing etc. is like placing an impure substance on clean clothing.

One is not the owner of one's tongue, it is an *amaanat* (trust)

One does not own one's tongue thereby warranting one the ability to use it as one wishes. Instead, it is an *amaanat* (trust). Therefore, it should be occupied in those deeds for which it was bestowed i.e. *zikr* and *tilaawat* of the Qur'aan etc. and one should avoid engaging it in improper actions like backbiting and carrying tales etc.

(Once Nabi ﷺ pointed to his tongue and addressed Hadhrat Mu`aaz ﷺ: "Save your tongue from unnecessary talk." Hadhrat Mu`aaz ﷺ asked: "O Nabi ﷺ! Will we be held accountable for what we speak?" Nabi ﷺ replied: "O Mu`aaz! May your mother lose you. There will be many people who will be flung headlong into the fire of Jahannum on account of (misuse of) their tongues." - Mishkaat, vol 1, pg 14)

Most virtuous *du`aa*

Someone showed Hadhrat some *du`aas* that were published (for which great virtues were mentioned though they were not established in any *hadeeth*) and asked him whether it was correct to read the *du`aas*. Upon seeing them Hadhrat replied, "The *du`aas* are correct and it will be correct to recite them. However, it will be incorrect to read them with the intention that these are *du`aas* proven from the *ahaadeeth*."

Angels cannot recite the Qur'aan whenever they desire

The angels who were appointed to bring down *wahi* (revelation) are unable to recite the Qur'aan Shareef whenever they wish. This is a great blessing bestowed to man that he is able to recite the Qur'aan whenever he desires.

Hence, a Muslim should value this great blessing and recite the Qur'aan Shareef as much as possible as it is an act of immense reward. For each letter recited one receives ten rewards.

(This applies to a person out of salaah and not in the state of *Wudhu*. If a person has *Wudhu* then he shall receive twenty-five rewards for each letter. If one recites the Qur'aan in salaah whilst sitting then he will receive fifty rewards for each letter and if the salaah is performed standing then one will receive hundred rewards for each letter. Hadhrat Ali ﷺ, Ihyaa-ul-Uloom, Vol 1, Pg 275)

The footsteps of those coming are a means of salvation

Someone had written to Hadhrat: I feel uneasy when people come to me. I feel uncomfortable and become angry with them.
Addressing me (the compiler) Hadhrat dictated the reply, "Hadhrat Haji Imdaadullah Sahib رحمة الله عليه mentioned: 'I consider the footsteps of those who come to me, to be a means of my salvation. They do not come out of their own accord. They are sent by Allah Ta`ala.'"
(They are coming from the side of Allah Ta`ala. It is obvious that serving them will be a means of salvation.)

The fruits and benefits of serving others

Whoever makes the *khidmat* (service) of his elders Allah Ta`ala appoints others to serve him. His juniors will become his attendants.

The meaning of a poem

Molwi Haamid Mia Sahib, a lecturer in Darul Uloom Deoband asked Hadhrat: "What is the meaning of the following Persian poem:

بمے سجادہ رنگین کن پیر مغاں گوید

کہ سالک بے خبر نبود ز راہ و رسم منزلہا

If your shaikh instructs you to soak your musalla in wine then do so for the saalik is unfamiliar with the system and method of this path.

Hadhrat replied: "One who has reached the level of *kamaal* (perfection) in *`ilm* (knowledge), *`amal*, *taqwa*, righteousness and *akhlaaq* (good character) etc. will not command others to do something that is in conflict with the *shari`ah*. Therefore, obey him even though his instructions might apparently seem contradictory to the *shari`ah*. However, nowadays there are many who boast about themselves yet very few prove themselves to be correct.

Shah `Abdul `Azeez Sahib questioned regarding the above-mentioned poem

Once, a student asked Shah `Abdul `Azeez Sahib رحمة الله عليه the meaning of the poem mentioned above. One night, Shah Sahib instructed him to visit a certain brothel and he also gave him the necessary fee that he needed to pay for the hiring of a woman. The student was astounded and in utter bewilderment over Shah Sahib's instruction. Shah Sahib instructed him again and he was now forced to obey his command. He took his *musalla* (prayer mat) along. When he reached the brothel he spread out his *musalla* and spent the entire night in *nafl salaah*.

The next morning when he returned, Shah Sahib asked him, "How did you spend the night?" The student explained to him what he had done and for the second time Shah Sahib instructed him to visit the brothel. The student complied with his command and went.

On the second night, as well the student spent the entire night in *nafl salaah* and returned the next morning.

On the third night, Shah Sahib sent him again to the brothel (and told him to fulfil the purpose in sending him to the brothel). However, on this occasion the student shortened his *salaah* and decided to fathom the entire situation as to what Shah Sahib was intending. After completing his *salaah* he folded his *musalla* and placed it onto one side. All of a sudden he heard a voice of crying out in distress. As he entered the quarters he found a woman crying out. When he asked her the reason for crying she replied:

Woman: "My chastity was protected until today. Now I am concerned because I have noticed that you have completed your *salaah* very quickly."
Student: "If you are so concerned about your chastity then why are you here? This is a place for immoral women."
Woman: "I was married to a young man and as our wedding procession was travelling a group of hijackers attacked us and I was abducted by them and sold to this brothel."

The student then enquired about her whereabouts, her parents' names and her husband's name etc. It was then that he realised that she was his missing wife.

Woman: "Where do you stay now?"
Student: "After the hijackers had attacked our wedding procession I proceeded to Shah Sahib and began studying under him."

Thereafter, they began to live honourably as husband and wife.

The next morning when he came to Shah Sahib, Shah Sahib realised what had unfolded upon seeing the student's face and asked him, "Have you now understood the meaning of the poem?" He replied, "Yes, I have thoroughly understood it."

A comprehensive advice to teachers

Someone had written a letter stating: I teach in a *madrasah* and a particular *buzurg* is my *shaikh*. Could you please advise me?
Hadhrat replied: "Endeavour in fulfilling the rights of the students and the *kitaabs*. Consider the students to be your well-wishers in the sense that they have presented their hearts in front of you so that you could sow the seeds of your *`ilm* (knowledge) therein. In this way, your knowledge is being passed on and it is not confined to yourself. Therefore, treat the students as your own children. Overlook the flaws of your students as your *ustaads* had overlooked your errors.

Always make *mutaala`ah* (preparation) for the lesson before going to class even though you may have taught that lesson many times over in the past. In every preparation Allah Ta`ala bestows one with a new *faiz* (blessing). I sincerely make *du`aa* that Allah Ta`ala blesses you in your knowledge and *`amal* (action)."

Taking *bay`at* (pledge of allegiance) for the purpose of receiving *khilaafat*

My father used to relate an incident of a villager who had come to Moulana Rasheed Ahmad Gangohi رحمة الله عليه and took *bay`at* at his hands. After taking *bay`at* he remained silent thinking that Moulana may say a few words. However, when he realised that he was not going to speak he said, "Hajjratjee! Why don't you grant me the lineage of the *mashaayikh* (*khilaafat*) as well?"
Moulana asked him, "What will you then do?" He replied, "I will also become like you and have *mureeds*."

Request for *khilaafat* from Moulana Thanwi رحمة الله عليه

Someone had given Hadhrat Thanwi رحمة الله عليه two rupees as a gift and then asked, "Can you grant me *khilaafat*?"
Hadhrat Thanwi replied, "Is *khilaafat* so cheap? How can you receive *khilaafat* in exchange of two rupees when you cannot even buy a barber's kit bag for two rupees?"

NOTE: The purpose of mentioning the last two incidents was that one should take *bay`at* and present oneself in the service of the *mashaayikh* with the intention of *islaah* (reformation). One should never have the desire of receiving *khilaafat* as this is a means of depriving oneself from the *faiz* (blessings) of the *shaikh*.

Fear harassing the friends of Allah

A group of shias intended to play a prank on a *buzurg*. One of them pretended to be dead and was placed on a bier. The *buzurg* was then requested to perform the *janaazah salaah*.

It was planned that after the second or third *takbeer* this person will spring out and jump onto the *buzurg*.

The *buzurg* asked them to give *ghusl* to the dead person. They replied, “We have already given him a *ghusl*.” He told them, “That *ghusl* is not valid. Repeat the *ghusl*.”

Thus, they moved the bier away and took it back to their place. Upon opening the bier they found that he had indeed died.

It was for this reason that the *buzurg* had ordered them to repeat the *ghusl* because the *ghusl* that is done whilst alive is not valid. The *ghusl* has to be given after death.

NOTE: These people had intended playing a prank on the *buzurg* and Allah Ta`ala had taken revenge on behalf of the *buzurg*. One should always fear harassing and harming the pious because even their actions that seem to be mistakes are actually correct.

It appears in a *hadeeth-e-qudsi*: “I declare war against those who harm My friends.” (Bukhaari)

Knowledge requires practice

Knowledge requires practice. If one does not practise on his knowledge it will leave him. The example of this is that of a person on camel-back who goes to visit someone and calls out for him. If the owner of the house does not respond to his call he will go away.

`Ilm (knowledge) is *noor* (light) and *jahaalat* (ignorance) is *zulmat* (darkness). Therefore, when someone understands something he says, “I have got some light. I have come out from darkness into light.”

The *taqwa* (precaution) of a dog

When a dog urinates, it raises its leg in order that its body and legs do not get messed. This is its *taqwa*.

NOTE: The lesson of saving oneself from physical and spiritual impurities is quite clear from this.

One should never think oneself to be flawless

Q: Hadhrat, I am greatly troubled by these *`aamils* etc. I don't know whether it is *sihr* (sorcery) or some evil spirit or is it something else.
A: One should not think himself to be faultless. One does not know how he will be punished and on account of which action. Sometimes a person feels that he is faultless whereas he might have done some deed unknowingly due to which he is now being punished.

A *mureed's* contact with the *shaikh* when away from him

Q: How does a *mureed* maintain contact with his *shaikh* when away from him? What is he required to do to continue benefitting spiritually from his *shaikh*?
A: This cannot be explained through words. However, understand this much that when one accepts a particular *buzurg* as his *shaikh* and follows his lifestyle and teachings and makes an effort to adopt his way of life then a link is gradually created.
This was the situation of Moulana Muhammad Ilyaas رحمة الله عليه who had once mentioned, "I had written a letter to Moulana Khaleel Ahmad Saharanpuri رحمة الله عليه expressing my desire of spending a few days in his company. Moulana replied: 'There is no need for you to come to me for deriving any benefit. It does not matter whether you are close to me or far away. You will be able to derive the very same benefit from me, where you are presently, as if you were here.'"
Likewise, Moulana Zafar Ahmad Thanwi رحمة الله عليه was once engaged in *zikr* at the time of *tahajjud* in the upper level of Madrasah

Mazaahir-ul-Uloom Saharanpur when all of a sudden he had the urge to go downstairs. When he came to the bottom floor, he noticed Moulana Khaleel Ahmad Sahib standing outside. On seeing Moulana Zafar Ahmad, Moulana Khaleel Ahmad Sahib told him, “Bring out my bed from inside and place it here.” After bringing out the bed Moulana Khaleel Ahmad Sahib rested and Moulana Zafar Ahmad continued with his *zikr*. The urge of coming downstairs had now disappeared.

Reality of *nisbat ma`allah* (link with Allah Ta`ala)

Q: What is the reality of *nisbat ma`allah*?

A: A special bond is created with Allah Ta`ala whereby one does not disobey Allah and constantly remains in His obedience. Everything is done with sincerity and one is constantly concerned that Allah Ta`ala should be pleased with him. When this bond with Allah Ta`ala is strengthened it is then called *nisbat ma`allah*. This explanation has been given by Moulana Thanwi رحمة الله عليه.

Islaah (Reformation) is possible without harshness

Q: Is reformation possible without harshness?

A: It will be incorrect to say that every person’s *islaah* could take place without harshness and it will also be incorrect to say that every person’s *islaah* can be made with harshness. Instead, for certain people a soft approach is necessary and for others a firm approach is necessary.

طرق الوصول إلى الله بعدد أنفاس الخلائق (The paths leading to Allah Ta`ala are equal to the amount of breaths that are taken by the *makhlooq* - creation). There are not only one or two ways.

Nonetheless, this is dependant on one’s nature and temperament. Moulana Thanwi رحمة الله عليه had felt that *islaah* cannot take place without firmness. Hence, there are many examples of this. However, others had reasoned differently.

This is also a method of *islaah*

Someone had come to Deoband and stayed at the guest quarters of Moulana Madani رحمة الله عليه. He would be present at meals time but at the time of *salaah* he would not be present because he would not perform *salaah*.

A relative of Moulana Madani who was studying at that time reprimanded this person and said, “You are a strange person. You are present at meals but at the time of *salaah* you are not present. Why don’t you perform *salaah*?”

When Moulana Madani came to know of this, he reprimanded his relative and said, “He is neglectful of his duty to Allah and not to you. Who are you to reprimand others?”

From then onwards this person began performing his *salaah*. This is also a method of *islaah*.

A similar incident

Someone had come to Moulana Madani رحمة الله عليه pretending to be extremely sincere and began massaging Moulana’s feet. This resulted in Moulana feeling sleepy. Thinking this to be an ideal opportunity, this person woke up, pulled out Moulana’s wallet and left. Moulana had all this while pretended to be asleep.

On yet another occasion, Moulana had travelled to a certain place. After meals Moulana pulled off his *sherwaani* and hung it before resting. Someone came in and very skilfully stole the money that was in the *sherwaani*. In the meanwhile this was the only money that Moulana had carried with him. Thus, Moulana was forced to borrow some money to complete his journey.

However, this person was so impressed that he never went back to stealing again. This (silent treatment) is also a method of *islaah* but in doing so one is required to put oneself into difficulty.

Moulana Ganj Muradabaadi رحمة الله عليه being firm in *islaah*

Hadhrat Moulana Fadhl-ur-Rahman Ganj Muradabaadi was very firm and strict in *islaah*. He was so firm that even a person like Moulana Thanwi رحمة الله عليه was in awe of him. Moulana Thanwi has written this himself. (Referring to the incident of his journey from Kanpur to Ganj Muradabaad.)

Moulana Shah Abdur Raheem Sahib رحمة الله عليه had also visited Moulana Fadhl-ur-Rahman. Before leaving he made three *du`aas*: (1) I should not need to ask the direction from anyone. (2) Moulana Fadhl-ur-Rahman should not become angry with me. (3) He should make *du`aa* for me. His du`aas were answered and all three of his wishes materialised.

He did not need to ask for the direction, Moulana did not get angry with him and Moulana had made *du`aa* for him.

Mufti `Azeez-ur-Rahman Sahib Deobandi رحمة الله عليه had also visited Moulana. Moulana had seen him from a distance and said, "There is no need for you to come. Go back." Mufti `Azeez-ur-Rahman turned around and left.

Immediately Moulana was informed through *ilhaam* (divine inspiration) that Mufti Sahib was a high ranking personality. Subsequently, Moulana sent someone to call Mufti Sahib. Mufti Sahib was then called and Moulana had now honoured him.

The wisdom of reciting محمّد رسول الله every time one says لاإله إلاّ الله ten times when making zikr

Whilst encouraging someone to make *jahri* (audible) zikr Mufti Sahib mentioned, "Recite لا إله إلاّ الله two hundred times daily and after saying the kalimah ten times recite محمد رسول الله صلى الله عليه و سلم. This is because the kalimah has the property of heat and some level of

moderation needs to be created. This will be created by reciting محمد رسول الله صلى الله عليه و سلم.

Purpose of *muraaqabah* (meditation)

Q: Did you ever see the condition of Moulana Radha Ahmad Khan whilst making *muraaqabah*?

A: Is *muraaqabah* made to inspect the faults of others? *Muraaqabah* is not made for this purpose but it is done for one to reflect over one's sins and to think of a method in which one will be able to make *taubah* (repent) for it.

Nevertheless, I do not speak against him nor have I said anything that would bring disrepute to him. His followers may speak ill of me but I will not respond.

Q: One *buzurg* had mentioned that Moulana Ahmad Radha Khan had such a high level of *`ishq* (love) for Rasulullah ﷺ that it is possible that Allah Ta`ala will forgive him on account of this love.

A: Yes. One should not say anything regarding Allah Ta`ala. However, one always has the right of saying the truth.

The meaning of the poem بے سجادہ رنگین کن پیر مغاں گوید and an incident of Aurangzeb Aalamgir

Moulana Haamid Mia had asked, "Hadhrat, what is the meaning of the Persian poem: *'If your peer instructs you to soak your musalla in wine then do so'*?

Hadhrat replied that there is a famous incident of Aurangzeb Aalamgir regarding this. During his rule, one of his Muslim police officers fell in love with a Hindu girl.

When she was about to be married he (the police officer) had given the order that she would have to spend her first night of marriage with him. The girl was obviously not prepared for this and she plucked up the courage to lay her complaint directly to Aurangzeb Aalamgir.

After listening to her complaint, he contemplated over the matter for a few moments and then told her:
Aalamgir: You will have to listen to him.
Girl: How can you do this?
Aalamgir: My dear daughter! Listen to him.
Girl: You call me your daughter, yet command me do such a thing. If your own daughter was in this situation will you be able to tolerate it?
Aalamgir: You will have to obey our command.

The girl had no answer but to accept. Thus, it was decided that she present herself to this police officer.
Full of joy and happiness this police officer had come to the royal court to express his appreciation and thanks before receiving the girl. He distributed gifts among the courtiers and then came forward to present his offering to Aalamgir.
His reason for coming was known to all. As he came close Aalamgir asked him, “Why have you brought this gift?” He replied, “It is to show gratitude for the very same reason (the illicit relationship which you have approved).”
Aalamgir slapped him with such force that his head cracked and thereby subjecting him to a very harsh punishment. Aalamgir then announced, “The bride will now go to the bridegroom.”
What was the reason for him instructing the girl initially to present herself to the police officer? The reason for this was that he was required to carefully verify whether her complaint was correct, in order that nobody would have the courage to unnecessarily lodge any false complaint in future.
The onlookers knew that Aalamgir had made a very serious statement. On the other hand, Aalamgir was a righteous and pious person. If he had uttered such a statement then there was definitely a reason behind it.

Nevertheless, in this field you will find both the genuine and counterfeit as you would find in coins. The counterfeit then assume themselves to be genuine and begin levelling criticism.
This is a very dangerous matter. Therefore, when choosing a *shaikh* first thoroughly verify whether he is well experienced in matters pertaining to one's physical and spiritual self. If he is such then there is no further need to ask any questions.
The *peer* to whom you are linking yourself to, will not suggest wine if he is a person who has knowledge of the *zaahir* (outer self) as well as the *baatin* (spiritual self) and has made *tazkiyah* of his *nafs* (he is spiritually purified).

This cannot be a person who drinks wine

Hadhrat Shaikh-ul-Hadeeth رحمة الله عليه had once travelled alone to Delhi. At one of the stations he felt extremely thirsty. He saw a shop in front of him which was laden with many bottles. With the intention of buying something he approached the shop. As he drew closer to the shop the shop owner looked at him and said, "This is not meant for you." Thinking to himself that the shopkeeper had supposed him to be a student who does not have any money, Hadhrat Shaikh told him, "I will be able to pay the price no matter how expensive it is. Just give me a bottle." The shopkeeper refused for the second time. Hadhrat Shaikh asked him the reason for doing so.
The shopkeeper harshly told him, "I will not sell anything to you. Go away from here."
Hadhrat Shaikh turned around and left.
What had happened? Those bottles were actually wine bottles and Allah Ta`ala had saved him. Hadhrat Shaikh had mistakenly gone to the shop and the shopkeeper had realised that he was mistaken for he did not seem to be someone who consumes wine.

(Addressing Moulana Haamid Mia) Hadhrat Mufti Sahib said that how long ago did Moulana Wasiyyullah Sahib tell Hakeem Ifhaamullah that this person would come to you. Take care of him.

You had thereafter gone to Hakeem Ifhaamullah and he treated you leniently.
Thus, those who have perfected the *`ilm-e-zaahir* and *`ilm-e-baatin* (spiritual and outer knowledge) will never utter misleading statements. However, some ignorant people consider their statements to be incorrect whereas in reality they are correct.

The difference between *lammat-ush-shaitaan* (whispers of *shaitaan*) and *lammat-ul-malak* (inspiration of the angels) and the incident of Sayyid Abdul Qadir Jilaani رحمة الله عليه

One will be able to distinguish between *lammat-ush-shaitaan* and *lammat-ul-malak* through knowledge.
Peeran-e-Peer Sayyid Abdul Qadir Jilaani رحمة الله عليه had related: "Once whilst receiving *kashf* (inspiration) I felt as if I was very close to Allah Ta`ala and in that condition I began feeling extremely thirsty. Suddenly, I saw a golden goblet appearing before me. I contemplated for a moment whether to drink from it or not because it is impermissible to utilize utensils made of gold. The thought came to mind that I should drink from it since it is Allah Ta`ala who made it impermissible and now it is He who is granting it to me. However, this thought also crossed my mind that I should not drink from it because no law from the shari`ah of Nabi ﷺ will be abrogated (after him). After being convinced of this I began to recite: لا حول و لا قوة إلاّ بالله العلي العظيم. Immediately, *shaitaan* fled but he still shot his arrow and said, "Today, you were saved through your knowledge. Otherwise, I have raised many people to this position and then cast them into the fire of Jahannum."
I replied that it was on account of the mercy of Allah Ta`ala that I was saved and not my knowledge.
On hearing this Moulana Muhammad Gangohi said, "The main factor is the mercy of Allah. Knowledge is only the means of perceiving things." Hadhrat then confirmed this statement of his.

Gheebat (backbiting) of the *ulama* is a means of destruction

Allamah Abdul Wahhab Sha`raani has quoted from Al-Yawaqeet wal Jawaahir: لحوم العلماء مسمومة (The flesh of ulama is poisonous.) Allah Ta`ala states in the Qur'aan: وَلَا يَغْتَبْ بَّعْضُكُمْ بَعْضًا ۭ اَيُحِبُّ اَحَدُكُمْ اَنْ يَّاْكُلَ لَحْمَ اَخِيْهِ مَيْتًا فَكَرِهْتُمُوْهُ *(Do not backbite each another. Will any of you approve of eating the flesh of his dead brother? You dislike it.)*

This means that *gheebat* is detrimental to one's *Deen* and *dunya* (worldly life) and it is of utmost importance that we abstain from it. May Allah Ta`ala protect us.

Cure for *bud-nazri* (casting of lustful glances)

Q: I am unable to protect my sight from falling on *na-mahram* women (women one can marry). Please make *du`aa* for me.

A: Allah Ta`ala has placed two shutters on each eye. When your sight falls on any incorrect area then immediately close them and turn your face to another direction.

You will not be sinful if your sight mistakenly fell on an incorrect area. However, one will be sinful if one continues casting one's gaze in that direction or if one intentionally looked towards that area, because sin is that which is committed voluntarily.

The goal of a student

A student should have this intention that I am studying the details of the injunctions that Allah Ta`ala had given Nabi ﷺ so that my life will conform to the life of Nabi ﷺ.

Since one is faced with either one of two situations; favourable and unfavourable, a student should realise what his aim should be.

Wasaawis (whispers of *shaitaan*) will continuously flood one's mind. Its only cure is not to pay attention to it.

In proportion to the amount of *tasbeeh* one makes, will one derive benefit.

A student should make this intention that I am studying the commands of Allah Ta`ala in order that I practise on those things that will please Allah and abstain from those things that will displease Allah. One will be unable to gain a mastery over the entire *Deen* all at once. May Allah Ta`ala grant you and me the ability to practise.

Method of *musaalahat* (reconciliation)

When two parties resolve in reconciling then it is necessary for each of them to realise that he had committed errors and trampled the rights of the opposite party which is contrary to the teachings of Allah Ta`ala and His Rasul ﷺ and that its punishment is severe. Thereafter one should be remorseful for one's actions and should be prepared to compensate the other party irrespective of the amount of sacrifice one will have to undergo. If this is the type of eagerness that one has at heart then this is a genuine *musaalahat* which will be the means to the end of the dispute and drawing the mercy of Allah Ta`ala.

However, if this is not the cause for them reconciling, but rather due to some external force like greed, fear, disrepute or the fear of disgrace then this is not a genuine *musaalahat* but *mukhaada`at* (deception).

Each party will attempt to deceive the next and the basis of their dispute will not be eliminated. Instead, it will settle deeper into their hearts and the outcome of this is obvious.

Remedy for anger

If you are angered due to someone's actions that are against your temperament then swallow your anger by thinking that this is a means of my sins being forgiven. Just as a laundry removes the dirt from clothing, similarly this person is purifying my heart from sins.

Interpreting the statements and actions of the pious

Q: Why is it that when a pious person does an action that apparently contradicts the *shari`ah* then an excuse is presented for his action, but this is not the case if a layman has to do the very same action?
A: The lives of the pious are always in conformity to the *shari`ah*. Therefore, it is very seldom that they will commit an action against *shari`ah*. Thus, it will be weighed against the rest of their actions and in the light thereof, an explanation will be given for their action.
Firstly, no proof is required to have good thoughts of a believer; because his Islam alone demands that others have good thoughts of him. However, when a believer is fulfilling the injunctions of the *shari`ah* entirely and he refrains from evil actions then this enhances the good thought. Thereafter, as one's steadfastness on the injunctions of *shari`ah* strengthen so too will good thoughts of him increase. This continues to a stage where people now begin following such a person and accepting his words. If at this stage a person commits an action that apparently contradicts the *shari`ah*, then all his previous actions prove that it is impossible for such a person to utter such a statement or commit such an action. For example, if a person who is an ardent follower of the sunnat and every facet of his life is enshrouded by the *nooraniyyat* of the *sunnat* claims to be a *rasul* or a *nabi*, what will one say? Nobody can declare that his emulation of the *sunnat* was incorrect and that his pious actions were incorrect. Instead, an explanation and an interpretation will be given for his statement. It will be said that he had meant that he is the servant of the *rasul* and a follower of the *nabi*.
(Note: If a pious person persists on sin then that will not be accepted from him either.)

Can a female initiate others for *bay`at*?

Q: Can females initiate others for *bay`at*?
A: The statement of Hadhrat Gangohi is reported in Tazkirat-ur-Rasheed (vol 2, pg 337) where he mentioned, "If women were allowed to initiate others for *bay`at* then my Safiyyah would have

been initiating others for *bay`at*. (Therefore, women cannot initiate others for *bay`at*.)

Purpose and reality of *bay`at*

Q: Who is a *mureed*?

A: Moulana Wakeel Abdullah Jaan Sahib had asked Hadhrat Saharanpuri رحمة الله عليه, "What is *bay`at* and what is its purpose?"

Hadhrat Saharanpuri replied, "The *mureed* repents and he makes the *muraad* (*shaikh*) a witness to it."

Moulana used to say, that that was the first time he heard the word *muraad* being used in the meaning of *shaikh*. However, it created a doubt as to what was the need for the *shaikh* to be a witness to the *taubah* of the *mureed* whereas Allah Ta`ala is well aware of the conditions of one's heart. يَعْلَمُ خَآئِنَةَ الْاَعْيُنِ وَمَا تُخْفِى الصُّدُوْرُ *(Allah is well aware of the deceiving eye and the things that the heart conceals.) [19:40]*

The answer immediately came to mind that in the *aakhirat* (hereafter) every person's limbs will bear testimony to his actions. Thus, why is there a need for this objection?

Moulana Wakeel Sahib was a well-researched and extensively read personality and he had come to Hadhrat Saharanpuri with the intention of discussing his doubts and queries. However in this short discussion all his doubts were dispelled.

Thereafter, he requested Hadhrat Saharanpuri to allow him to take *bay`at* at his hands. Hadhrat asked him, "What is the need for you to take *bay`at*?" He replied, "I have never done anything regarding it to be necessary. My lifestyle is that of the English but that is not necessary. Similarly, I eat English styled food and that too is not necessary. In the like manner, I have married an English woman and that also is not necessary. Likewise is the condition of my taking *bay`at* at your hands.

Hadhrat had then accepted him for *bay`at* and prescribed for him the *zikr* of the *ism-e-zaat* as much as possible.
He would experience unique conditions and Allah Ta`ala had blessed him abundantly.

Giving preference to *zikr-e-jahri* (audible zikr) over *zikr-e-Sirri* (silent zikr)

Someone had written to Moulana Thanwi رحمة الله عليه: I make *zikr* silently. I do this for two reasons: (1) I fear that if I make *zikr* audibly I will disturb those who are asleep. (2) People will begin to think of me as a *buzurg* and this will create pride within me.
Hadhrat Thanwi رحمة الله عليه replied: Continue making *zikr* aloud. The solution to the first problem is that you should make *zikr* in a place where there isn't anybody sleeping e.g. the Musjid. However, do not make *zikr* so loudly that the people of the area will be disturbed.
As far as the second problem, then ponder over the fact that when you will begin to sway your head whilst making *zikr* people will not think you to be a *buzurg* but an insane person. Your *nafs* has advised you that people should not think you to be a *buzurg*.
However, it has in fact devised a plan whereby people would begin to think of you as a buzurg. The reason for this is that when you will lower your head and engage in *zikr-e-Sirri* people will think that you have now reached the level of the angels. The *nuktah* (subtle point) in this is that it is difficult to remain punctual and constant on a devotional practice.
If you will make *zikr-e-jahri* a few people will come to know that you wake up in the latter portion of the night to make *zikr*, such as the *muazzin* of the *musjid*. At times you will be overcome by sleep and laziness and perhaps miss out making *zikr* on that day. The *muazzin* will come to know that today Mr so and so did not wake up. However, if you make *zikr-e-Sirri* nobody will know whether you got up or not and in this way your laziness and weakness will remain concealed.

An unfaithful *mureed*

Someone had told me:
Person: I have written a book on *tasawwuf*.
Mufti Sahib: Very good.
Person: I am searching for a *shaikh*.
Mufti Sahib: You had first written a book on *tasawwuf* and you are only searching for a *shaikh* now.
Person: I am searching for a *shaikh* who can inform me of the things in my heart.
Mufti Sahib: In that case you should excuse our *akaabir* (elders).

He stayed for a few days as my guest and would join me for meals at Hadhrat Shaikh's house.
In the meantime, Hadhrat Moulana Ilyaas رحمة الله عليه had arrived. Whilst seated at the *dastarkhan* he told Moulana, "I wish to become your *mureed*." Hadhrat Shaikh intervened and said, "You are holding onto the garment of a traveller. If you intend taking *bay`at* at his hands then go to Nizamuddeen."
Moulana Ilyaas lowered his head and after raising his head he said, "I heard an incident of a *guru* (leader) and his *chelas* (followers). A person had come to this *guru* and observed that he was seated on cushions and surrounded by attendants from all sides. He enquired from someone seated there:
Observer: Who is this person?
Person: He is the *guru*.
Observer: What work does he do?
Person: If he has any need, he orders his *chelas* and they fulfil his need. Sometimes he becomes angry and gets annoyed with them too.
Observer: (Pointing to the *chelas*) Who are these people around him?
Person: They are the *chelas*.
Observer: What do they do?

Person: They serve their *guru*. If he needs flour they make it available and they provide him with his firewood (and food etc.). In short, they fulfil all his requirements.
On hearing this, the observer said, "I had initially desired to become a *chela* but now I desire to become a *guru*."

After relating this incident Moulana Ilyaas رحمة الله عليه said, "Previously, the *chelas* desired to become gurus. Nowadays they desire to become Allah i.e. they desire that the *sifaat* (qualities) of Allah should settle in them once they take *bay`at*.
I (Hadhrat Mufti Sahib) had then felt that the thief from within had been apprehended.
Thereafter, Moulana Ilyaas addressed this person, "Mia Zakariyya has given the correct suggestion. Come to me and both of us will be able to inspect each another. We will then decide what to do."
After this Moulana Ilyaas رحمة الله عليه had left for Delhi and Moulana Raipuri رحمة الله عليه arrived. This guest of mine sat by Moulana and requested Moulana to allow him to take *bay`at*.
Hadhrat Shaikh told me, "Muftijee! Your guest is very unfaithful."
I replied, "Does any good person come to me? My guest is like me."
Thereafter, this person had taken *bay`at* at the hands of Hadhrat Raipuri رحمة الله عليه.

Propagation of the *kalimah* through a *jogi*

A *buzurg* in Delhi had trained his *mureed*. After noticing that his *mureed* had become well grounded he instructed him to go to Multan for the propagation of Islam.
Filled with youthful vigour and zeal he set out on foot until he reached Paanipat. There lived a *jogi* along the path who would attack the hearts of the Muslims passing by through his *tasarruf* (spiritual powers). He learnt of this person passing by and began to focus his *tasarruf* towards him but to no avail. The *jogi* approached him and asked, "Who are you? Where are you going and what do you say?"

He replied, "I am a Muslim and I am going to Multan. I say the kalimah لا إله إلاّ الله." He recited the *kalimah* with such force that it affected the *jogi* to the extent that he lost his sanity. He ran away from there and began to tell whoever he met, "Do not go in that direction. There is a person who is going to Multan and he says لا إله إلا الله. Do not listen to him."

Initially, he had tried to stop him and snatch away his *Imaan* but he eventually became the means of spreading the *kalimah*.

On the other end, the *shaikh* perceived what had transpired and he was not pleased. In the meantime, the *mureed* no longer perceived the spiritual strength that he was accustomed to.

Hence, instead of proceeding further he returned to his *shaikh*. When he reached Delhi, the *shaikh* reprimanded him, "I did not send you to propagate along the way. I sent you to propagate in Multan."

He then instructed the *mureed* to remain with him for a *chilla* (forty days) wherein he underwent more training. Thereafter, he was sent to Multan. After reaching Multan he began propagating *Deen* and approximately eighty thousand people accepted Islam at his hands. How much of *faiz* (blessings) he must have received.

These personalities had understood that whatever abilities and skills they have received are only to be utilised in propagating *Deen*. This is the truth of the matter that whatever strength a Muslim is endowed with, be it natural, physical, monetary or spiritual, they all will have to be utilised for the cause of *Deen*.

Is it *shirk* to make *tasawwur* (visualise) of others besides Allah Ta`ala?

Someone in Delhi told me, "You have stated in Fatawaa Mahmoodiya that *tasawwur-e-shaikh* (visualising one's *shaikh*) is permissible, whereas only Allah Ta`ala should be visualised. It is *shirk* to visualise others besides Allah."

I replied, "It is impossible to visualise Allah Ta`ala, because only those things that have some form and shape could be visualised. As

for Allah, then He is free from any form. It is stated in Sharh-ul-`Aqaaid, Pg 38: و لا مصوّر أي ذي صورة و شكل (Allah does not have any form or shape.) and in Sullam-ul-`Uloom it is stated, Pg 2: لا يحد و لا يتصور (Allah Ta`ala cannot be confined to any place nor can He be visualised.)

You had also said that it is shirk to visualise anything besides Allah. Every person visualises numerous objects in his mind. Will you then say that such a person is a *mushrik*? You in your very own mind visualise objects. Will you also be a *mushrik*?"

Do not spend too much of time in the company of the *shaikh*

Nowadays the potential and ability of the *mureeds* have weakened so drastically that it has become difficult to acquire *faiz* (blessings) from the *shaikh*. Therefore, do not spend lengthy periods of time in the company of the *shaikh*. Instead, according to availability of time visit him for a short while, say that which is necessary and return. Thereafter, follow the guidance of the *shaikh*.

If one spends more time in the company of the *shaikh* then it will lead to either one of two destructive maladies: (1) One will consider the *`ibaadat* of the *shaikh* to be very minimal resulting in entertaining evil thoughts of him. This is a cause of severe deprivation. (2) One will consider the *`ibaadat* of the *shaikh* to be more than what it really is thereby considering his *shaikh* to be the most pious person. This will lead to him disdaining other *mashaayikh*. The harm of this is also clear.

Practices for reforming the heart

Q: What actions should students and non-students adopt for reforming themselves?

A: Students consider themselves to be exempt from all laws and rules. A *tableeghi jamaat* from Bangladesh had come to a certain *musjid*. A student studying there knew one of the members of the

jamaat and he visited him. They continued talking until the *`Asr azaan* was called out. The student then stood up and began walking away. I told him, "Where are you going? The *azaan* has already been called out. It is prohibited to leave the *musjid* after the *azaan* has been called out." He replied, "Is it prohibited for us students as well?"
Similarly, a group of students were once talking in the rooms on the southern section of the Musjid. When it was time to sleep one of the students climbed onto the roof of the *musjid* and crossed over using the roof of the *musjid* as a pathway. I told him, "You have crossed over the *musjid*." He replied, "Is the prohibition applicable to students as well?"
These poor students are not prepared to accept the laws. Do you want to go any further and enquire about their habits and behaviour?"

Q: I wanted to know what should students do to reform themselves?
A: Nabi ﷺ had told Anas ؓ:
يا بني إن قدرت أن تصبح و تمسي و ليس في قلبك غش لأحد فافعل ثم قال يا بنيّ و ذلك من سنّتي و من أحبّ سنّتي فقد أحبّني و من أحبّني كان معي في الجنّة رواه الترمذي (مشكاة 1/ 30)
(O my son! If you are able to pass the morning and evening without harbouring any malice for others then do so, for this is my *sunnat* (way of life). And whoever loves my *sunnat* loves me and whoever loves me will be with me in Jannah.)
Nowadays students are required to adopt something very easy and simple and that is that they should not eat to their stomach's full.

The *kashf* (inspiration) of Mia Abdur Raheem Wilayati

Mia Abdur Raheem Wilayati رحمة الله عليه, the first *shaikh* of Shah Abdur Raheem Raipuri رحمة الله عليه was a very great *sahib-e-kashf* (one who receives inspiration). At night he would engage in *muraaqabah* and thereby learn of the actions of his *mureeds* and those linked to him. The next morning he would write a letter to those whom he found to have committed an incorrect action. He would write: *mera chaand*

(O my moon – beloved [this was his frequently used phrase]) never commit this action in future.

Tauheed-e-Matlab

Moulana Abdur Rahman Sahib had related the following incident: There lived in Ambala a person who was *bay`at* to a *shaikh* who lived in the mountains. This *mureed* used to be called Punjabi Mulla. He would pay his *shaikh* an annual visit. As he grew older, climbing the mountains became difficult for him. Once, whilst climbing the mountain he began thinking to himself that it would be much better if he received permission to derive benefit from the grave of a certain *buzurg* buried in Ambala. With these ideas still lingering in his mind he eventually reached his *shaikh*. Upon reaching, the *peer sahib* told him, "A certain *buzurg* is buried in your area. Go to his grave and derive benefit from him as climbing the mountain has become difficult."

The *mureed* was overjoyed since he had received permission without even requesting. After returning home, he began frequenting the grave of this *buzurg* in Ambala who set his mind straight (in the following manner).

When he got up for *tahajjud* the *buzurg* in the grave said, "My son lives in a certain area and he does not have fodder for his horses. Provide them with fodder."

Thus, he made the fodder available for them and returned. As he sat to make *zikr*, the *buzurg* instructed him clean the stables as they were filthy.

This *mureed* thought to himself that it would have been better to climb the mountains once a year. When he returned the *buzurg* reprimanded him from his grave, "You do not need to come to us. Return to the *buzurg* who you used to previously visit on the mountains."

This is the effect of not acquiring *tauheed-e-matlab*. The *saalik* is unable to do anything and he thus remains deprived.

Examining the *mureed* at the time of *bay`at*

An *`aalim* had come to Shaikh Saadiq Gangohi رحمة الله عليه and requested him to accept him for *bay`at*. The *shaikh* asked him to read: لا إله إلاّ الله صادق رسول الله. He refused to read it. The *Shaikh* told him, "Go away. Why did you come? Wasn't Nabi's ﷺ name Saadiq? It definitely was, and are you not aware that at times the *khabar* (object) is brought before the *mubtada* (subject)? So *Saadiq* was Rasulullah ﷺ. Why didn't you think of this initially?"
The *`aalim* said, "I will now read it. Could you please accept me for *bay`at*?" The *Shaikh* replied, "The time has now passed." He had not accepted him for *bay`at*.
A Persian couplet reads: *If the shaikh asks you to soak the musalla in wine then do so.*

`Ibaadat is carried out to acquire *Jannat* and the fear of *Jahannum* prevents one from sinning

It is recorded regarding Hadhrat Rabiah Basriyyah that at times she would go into a frenzy and get up saying that my real beloved (Allah Ta`ala) is displeased with me. There is no message or greeting or a fever or cold from Allah.
Once she got up carrying a bundle of straw and a pitcher of water saying, "I am going to set *Jannat* alight with this straw. Is Allah Ta`ala worshipped for earning *Jannat*? His being is totally independent. *`ibaadat* should be carried out for Him alone. With this pitcher of water I will extinguish the fire of *Jahannum*. The fear of *Jahannum* should not prevent us from sinning. Rather, His being is such that we should fear Him alone."

Making *du`aa* to ward off calamities

Q: Will it be against *radha-bil-qadha* (being pleased with the decree of Allah) to make *du`aa* in order to ward off calamities?
A: It will not be against *radha-bil-qadha* if the *du`aa* is made in the following manner: *O Allah! These calamities are also Your rahmat*

(mercy) and warding them off is Your mercy as well. On account of our weakness we are unable to bear the mercy of calamities. Therefore transform the mercy of calamity into the mercy of ease.

Method of accepting women for *bay`at*

Q: How does the *shaikh* accept those women for *bay`at* who are unable to come to him?
A: The *shaikh* will give them the same instructions that your *shaikh* had given you at the time of *bay`at*. He will ask them to make Wudhu and perform two *rakaats nafl salaah*. He will then say the words that your *shaikh* had said at the time of *bay`at*. The *bay`at* has now taken place. He will thereafter gradually begin instructing them. However, he will not ask them to make *zikr-e-jahri* (audible *zikr*) but *zikr-e-Sirri* (silent *zikr*).

With whom should one start making *du`aa* for?

Q: Must one start making *du`aa* for himself and then for others or should he first make for others and then for himself?
A: He should start making *du`aa* for himself and then for others.[45]

Q: It appears in the *malfoozat* of Hadhrat Shaikh رحمة الله عليه that one should daily engage oneself for ten minutes in *muraaqaba-e-du`aaiyyah* (*du`aa* from the heart) for the *ummat* and then one should make *du`aa* for himself, whereas in the Qur'aan Allah Ta`ala states: رَبِّ اغْفِرْ لِيْ وَ لِوَالِدَيَّ *(O my Rabb! Forgive me and my parents.)* In this *aayat*, *du`aa* is made first for oneself. Hence, which of the two is more preferable and *masnoon*?
A: The ten minutes of *muraqaba-e-du`aaiyyah* is in fact a remedy for absentmindedness so that inattentiveness does not settle in the heart and to ensure that it always remains mindful. However, the actual

45 أن النبي صلى الله عليه و سلم كان إذا دعا بدأ بنفسه (When Nabi ﷺ would make *du`aa* he would commence with himself. Jam-`ul-Fawaa'id, vol 2, pg 251)

sequence in a normal *du`aa* is that one should first make *du`aa* for oneself and then for others, as is understood from the *aayat*: رَبِّ اغْفِرْ لِيْ وَ لِوَالِدَيَّ.

Ism-e-A`zam

Q: A *du`aa* made using the *ism-e-a`zam* is accepted. I would like to know the *ism-e-a`zam*.

A: The name of Allah Ta`ala that is taken when a person is in a state of total helplessness is the *ism-e-a`zam*. For example, when a person is drowning or engulfed by a raging fire and he calls out to Allah in this state of distress then the name he uses for Allah Ta`ala at this moment is the *ism-e-a`zam*. Nevertheless, the *`ulama* and *mashaayikh* generally say that the word الله - Allah is the *ism-e-a`zam*.[46]

During the lifetime of Hadhrat Raipuri رحمة الله عليه there was a person by the name of Moulana Wajid Ali sahib who used to experience *kashf-e-quboor* (able to see conditions of the inmates of the grave). Hadhrat Raipuri would enquire from him regarding his *kashf* (inspiration). He had once told me that the word الله is the *ism-e-a`zam* and that Hadhrat Mekaeel عليه السلام had informed him of this.

Root of many evils

Q: Could you please advise us?

A: Shaikh Sa`di's رحمة الله عليه *peer* and *murshid* Hadhrat Shihabuddeen Saharwardi رحمة الله عليه had given him two advices: (1) Do not think good of yourself. (2) Do not disdain others. Many evils stem out as a

[46] There are several other views regarding the *ism-e-a`zam*. Some say that it is اَلْحَيُّ الْقَيُّوْمُ - *al-Hayy-ul-Qayyum*; others say that it is the name رَبّ - *Rabb* whilst some are of the opinion that it is the *kalimah*. (Mirqaat, vol 5, pg 102)

result of these two. He had composed the advices of his *murshid* in Persian poetry which reads as follows:

مرا پیر دانائے روشن شہاب دو اندرز فرمود بر روئے آب

یکے آنکہ بر خویش خود بیں مباش   دوم آنکہ بر غیر بد بیں مباش

An intelligent buzurg with a luminous heart imparted to me two advices whilst we were travelling on a boat.
Firstly, do not think good of yourself and secondly, do not disdain others.

Distancing oneself from everything other than Allah

Q: Hadhrat had recited some poetry before salaah wherein لا أحبّ الآفلين appeared. Could you please repeat it and explain it?
A: It is poem from the Mathnawi of Mulla Jami رحمة الله عليه.

خلیل آسا در ملک یقیں زن = ندائے لا احب الافلین زن

Knock at the door of yaqeen (conviction) as Ebrahim عليه السلام *had done and proclaim* لَآ أُحِبُّ الْاٰفِلِيْنَ.

Ebrahim عليه السلام had firm conviction and was inclined to the claim of his people who were *mushrikeen* (polytheists) and believed that the sun, moon and stars were their gods. However, when he saw them setting he realised that they cannot be gods. On seeing this, he proclaimed لَآ أُحِبُّ الْاٰفِلِيْنَ *(I do not love those things that set.)* and distanced himself from this. Likewise, you addressee, strengthen your *yaqeen* and distance yourself from everything other than Allah Ta`ala.

Is *gusht* of more significance or *ma`moolaat* (prescribed daily *`ibaadat*)?

Q: Must I join the *gusht* or should I first complete my *ma`moolat*?
A: Join the *gusht* and reserve another time for your *ma`moolat*.

Q: How must I join the *gusht* if I am responsible to teach and carry out various other works?

A: There is expansion and contraction in time. Time is like a rubber band that expands when stretched and contracts when it is left. An Urdu poem reads as follows:

وقت میں تنگی اور فراخی دونوں ہیں جیسے ربڑ
کھینچنے سے بڑھتی ہے چھوڑنے سے جاتی ہے سکڑ

Time is like a rubber band that has plenty of space as well as restriction. It expands when stretched and by leaving it, it contracts.

Gaining sweetness in *zikr*

Q: What is the method of gaining sweetness in *zikr*?

A: Keep in mind the various *aayaat* and *ahaadeeth* regarding the virtues of *zikr* and think of the virtues you are receiving. In this manner you will acquire the sweetness of *zikr*.

Difference between the actions of the *mubtadi`een* (innovators) and the practices of the Sufis

Q: What is the difference between the actions of the *mubtadi`een* and the practices of the Sufis?

A: Study the correspondence between Hadhrat Gangohi رحمة الله عليه and Hadhrat Thanwi رحمة الله عليه that appears in Tazkirat-ur-Rasheed. In short, the *mubtadi`een* consider their actions to be part of *Imaan* i.e. they consider it to be necessary. As for the Sufis, they do not regard their practices to be in the rank of a *fardh* (compulsory) act. Instead, they consider it to be recommendable. In fact, if they feel that it is not necessary they abandon it and at times they even regard it to be impermissible. (This is understood from the following incident.)

No permission for making *darb* (striking the head at the time of *zikr*)

Moulana Ilyaas's رحمة الله عليه father had once come to Hadhrat Gangohi رحمة الله عليه and said, "I do not have an affinity with the practices of the

mashaayikh." Hadhrat Gangohi asked him, "Have you acquired *ihsaan* (constant awareness of Allah Ta`ala)?"
He replied, "Alhamdulillah, I have achieved it through the blessings of following the *sunnat*." Hadhrat Gangohi رحمة الله عليه then told him, "In that case, you do not have permission to strike your head at the time of *zikr*. It is like a person who wants to study *Aamad Namah* (elementary Persian textbook) after studying *Gulista* and *Bosta* (advanced Persian textbooks).

Sign of the quality of *ihsaan*

Q: What is the sign of having acquired the quality of *ihsaan* by practising on the *sunnat*?
A: The *sunnat* is a clear manual. If one's actions conform to the *sunnat* then consider him to have acquired *ihsaan*.

What must one do if troubled by disturbing thoughts in *salaah*?

Q: I experience *wasaawis* (whispers of *shaitaan*) in *salaah*. What is the cure for it?
A: This is like the situation where you wish to visit a friend who has invited you. However, his dog is obstructing the path and is barking at you. Now, there is one of three methods that you may adopt in this situation:
(1) To turn away. If you will turn away the dog will continue barking resulting in other dogs also barking. There is also the possibility that whilst running away you might trip and fall resulting in another disaster. Nevertheless, in this instance you would have distanced yourself from your friend.
(2) To remain at the gate and fight the dog. Either the dog will bite you or you will injure the dog. Hence, either you will suffer or your friend. Further, the time that you had intended staying with your friend was wasted in fighting with the dog.

(3) Allow the dog to continue barking and call your friend telling him that you wish to visit him but the dog is obstructing you. He will reprimand the dog and allow you to enter.
This is the best method to adopt. Endeavor to master this method i.e. seek assistance from Allah Ta`ala.

NOTE: Disturbing thoughts and *wasaawis* are different. *Wasaawis* spoil one's *Imaan*. The example of *wasaawis* is that of the questions that play in your mind, such as, who created the sky? Allah. Who created the earth? Allah. Who created the sun? Allah. Who created the moon? Allah. And who created Allah? This is the detrimental end result.
It appears in the *Hadeeth*: "If one is troubled by disturbing thoughts he should seek refuge in Allah and divert his attention to something else." [47]

Seeing a *buzurg* in different places at the same time

Q: How is it that people see a *buzurg* at different places at the same time? Some will see him here, others will see him at the *Ka`bah* whilst some will see him elsewhere.
A: Did you see any *buzurg* in this manner? It is impossible. It is his figure that people see. It is related in the book Tahzeeb that it is possible that a *kulli tab`ee* (natural body) can be present in several places at once through different *wujood* (existences). By undergoing *mujaahadaat* (spiritual training) the soul gains dominance over the physical self and this results in the body becoming *roohaani* (spiritual). Thus, the person seems to be present at various places (at the same time).

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[47] يأتي الشيطان أحدكم فيقول من خلق كذا من خلق كذا حتى يقول من خلق ربّك فإذا بلغه فليستعذ بالله ولينته . متفق عليه
مشكاة 18/1

The *shaikh* should entirely be a tongue and the *mureed* should be a complete ear

Hadhrat Moulana Maseehullah رحمة الله عليه used to say, "I do not agree with the method which some *mashaayikh* have adopted nowadays where they remain silent. The *taalib* comes so that he will listen to something whereas the *shaikh* has now remained silent. The *shaikh* should be a total tongue (give advice and guide) and the *mureed* should entirely be an ear (listen, obey and practice)."

Explanation of *tasarruf-e-baatini* and the incident of Hadhrat Saharanpuri رحمة الله عليه

Questioner: What is the meaning of *tasarruf-e-baatini* that the *mashaayikh* carry out?
Mufti Sahib: What is the *tasarruf-e-zaahiri* that they carry out?
Questioner: Explain them both.
Mufti Sahib: There lived in Meerut an *`aalim* by the name of Moulana Mufti Kifayatullah Sahib. He had taught at Deoband as well as in Saharanpur and he was *bay`at* to Hadhrat Shaikh-ul-Hind رحمة الله عليه. When Hadhrat Shaikh-ul-Hind was imprisoned in Malta a certain state of mind overcame him and he thought of committing suicide. He would sometimes take a knife whilst at times he would go to a well with the intention of committing suicide. He became disinterested towards his *zikr*. Moreover, his *shaikh* was not present. Thus, he wrote a letter to Hadhrat Saharanpuri رحمة الله عليه relating his condition to him.
Hadhrat replied: It is quite surprising that you have considered me fit for this task. This task is far beyond me.
Thus, he became extremely perturbed and decided to travel to Moulana Thanwi رحمة الله عليه in Thanabawan via Deoband and Saharanpur. However, when he reached Saharanpur he was unable to locate the train to Thanabawan. Hence, he was compelled to lodge at Madrasah Mazaahir-ul-Uloom. On seeing him, Hadhrat Saharanpuri

embraced him and seated him besides himself. After speaking for a few moments Hadhrat told him, “It is surprising that you wrote up to me. Where am I capable of fulfilling such a task?”
Plucking up courage he said, “Hadhrat! If someone says that you are not fit for this task then he is not criticising you but rather Hadhrat Gangohi رحمة الله عليه, that how did he appoint an unqualified person as his *khaleefah*. I was nurtured in the very same place from where you received all that you have achieved. I deserve being shown mercy. Have mercy on my pitiable condition.”
Hadhrat replied, “Very well.” He then prescribed the *tera tasbeeh* (a certain form of *zikr*) for him and said, “Recite this *zikr* so loudly at the time of *tahajjud* that I will be able to hear it.” Hadhrat Saharanpuri’s home was close to the Madrasah.
Mufti Kifayatullah replied, “Could you please excuse me. I will not be able to carry out this *zikr*.”
Hadhrat told him, “Do not worry. Just continue doing what you are supposed to do. Someone had come to our Hadhrat (Moulana Gangohi رحمة الله عليه) with a similar condition and Hadhrat had prescribed the very treatment.”
Nevertheless, Mufti Kifayatullah Sahib made the zikr at the latter portion of the night. After *Fajr*, Hadhrat Saharanpuri went into his room and asked him to sit near the door with his eyes closed. He followed Hadhrat’s instructions.
Mufti Kifayatullah relates: “I did not know what Hadhrat was doing inside the room but I could feel as if my heart was injured; it was full of pus and Hadhrat was massaging it to remove the pus. On several occasions, I opened my eyes to see whether Hadhrat was outside, but he was still inside.
After performing *Ishraaq salaah* Hadhrat came out of the room and with a smile asked me, “How do you feel.” I replied, “Alhamdulillah, I am fine.” Thereafter, Hadhrat asked me to join him as he went to deliver the Bukhaari Shareef lesson. Hadhrat’s lessons used to be brief but I began posing all sorts of questions and for each question, Hadhrat gave several answers. Regarding some of the answers he

said, 'Do not search for this in the *kitaabs* because it does not appear therein.' The amount of *anwaraat* (effulgence) and *barakaat* (blessings) I had witnessed in the lesson was never experienced by me elsewhere.

After Ishraaq, I told Hadhrat that I had initially intended going to Thanabawan. Hadhrat replied, 'Most definitely go. However, on your return stay over for one more day because there is still some deficiency.' I could not understand what was still deficient.

Nevertheless, I went to Thanabawan and the next day on my return, I came to Saharanpur and instead of staying over for one day, I stayed for two days. This time I felt as though something was being filled in my heart which was giving me strength. It was as though on the first visit, my heart was cleansed from all filth and now it was being filled with strength and radiance. Thereafter Hadhrat said, 'I am now satisfied. You may go.'"

The reason for Hadhrat telling him, "I am surprised that you consider me to be fit for this task," was that when Mufti Kifayatullah was in Saharanpur he acknowledged Hadhrat's status with regards to *`ilm* (knowledge) but he did not accept him with regards to *tasawwuf*.

However, now in this state of distress he realised that his problem could only be solved by Hadhrat. Thus, by saying this he removed the suspicions from his heart. His confidence in Hadhrat was now established and he also received benefit through this.

Another incident with regards to *tasarruf-e-baatini*

There was once a thief who was involved in theft for a long time until he became weak and frail. He consulted his companions and they suggested several types of occupations but each one required that he spend some money. On the other hand, he did not wish to spend money, but rather collect money. Eventually, the thought came to mind that he should become a *sufi*.

Hence, he pretended to be a *sufi*. Whoever came to him he would accept him for *bay`at* and prescribe something for him to recite. In

the meanwhile two sincere people came to him. They began to follow his instructions and progressed until they reached the very high ranks of piety and proximity to Allah Ta`ala. They examined the ranks of the various *mashaayikh* but they were unable to find the rank of their *shaikh*. Finally, they came up to him and said, "We have seen the ranks of the different *mashaayikh* but we are unable to see Hadhrat's rank whereas it is through your blessings that Allah Ta`ala has conferred to us this treasure."

On hearing this tears swelled in the eyes of the thief and he said, "O my brothers, you are searching for my rank in the presence of Allah Ta`ala whereas I hold no value in the sight of Allah. I am a thief."

He related his background to them and began to cry profusely until the *mureeds* realised what had happened and they also began crying.

The *mureeds* then made *tasarruf* on him as a result of which they elevated him to a high rank. This is *tasarruf-e-baatini*.

Q: Will a person to whom Allah Ta`ala bestows the ability of *tasarruf-e-baatini* be able to make *tasarruf* as and when he wishes?

A: A blade will be able to cut as long as Allah Ta`ala wishes, otherwise not.

Tasarruf-e-Zaahiri

Q: What is *tasarruf-e-zaahiri*?

A: *Tasarruf-e-zaahiri* is where a person imparts lessons the entire day. However, this is not like the *jaahil* (ignorant person) who pretended to be a *sufi*. Once, his *mureeds* and associates came to him and remained with him for some time. He then said: *motoo* (I want to relieve myself.) The *mureeds* thought to themselves that Hadhrat is saying: موتوا قبل أن تموتوا (Annihilate yourself before you die.)

Reason for *karamaat* (miracles) not occurring in abundance in this era

Q: Previously many miracles would transpire at the hands of the *mashaayikh*. Why is it that presently that many miracles do not occur?

A: Yes. Nowadays the understanding and intelligence of people have become so weak that if a miracle transpires before their eyes they will begin to regard the *ahlullah* (pious) as deities.

Difference between *`ilm-e-baatini* (spiritual knowledge) and *`ilm-e-ghaib* (knowledge of the unseen)

Q: It is commonly known that the *shaikh* has knowledge of the state of his *mureeds* by making *tawajjuh* (focusing) on them. What is the difference between this and *`ilm-e-ghaib*?

A: *Tawajjuh* and *`ilm-e-baatini* are different from *`ilm-e-ghaib*. *`Ilm-e-ghaib* is exclusive to Allah Ta`ala. It is mentioned in the Qur'aan:

وَ عِنْدَهٗ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَآ اِلَّا هُوَ *(To Allah alone belongs the treasures of the unseen and it is only He who knows of it.) [59:6]*

وَلَوْ كُنْتُ اَعْلَمُ الْغَيْبَ لَاسْتَكْثَرْتُ مِنَ الْخَيْرِ *(Had I known the things of the unseen I would have acquired tremendous benefits.)[188:7]*

قُلْ لَّآ اَقُوْلُ لَكُمْ عِنْدِىْ خَزَآئِنُ اللّٰهِ وَلَآ اَعْلَمُ الْغَيْبَ *(Say, I do not claim to have the treasures of the unseen nor do I have the knowledge of the unseen.) [50:6]*

`Ilm-e-baatini* has no link with *`ilm-e-ghaib. *`Ilm-e-baatini* is achieved through *mujahadaat* (spiritual training) and this is not a sign of acceptance. However, close proximity to Allah is achieved through the grace of Allah and that is a sign of acceptance.

Q: Shouldn't one not have the intention of finding out the condition of his *mureeds* when undergoing *mujahadaat*?

A: Yes. However, some undergo *mujahadah* with this intention.

Predictions of the *mashaayikh*

Q: Some people say with confidence that a certain event will happen and it later on materialises.

A: It is like a doctor who says that the patient will die within so many days and then he dies (in so many days).

Q: Perhaps they perceive some indications of the *baatin*.

A: They do perceive indications of the *baatin*, but another factor is that one acquires a foresight in the field he is affiliated to.

The doctor who treats the patient achieves a foresight with regards to him even though he is a non-Muslim let alone him being a *buzurg*.

I had once mentioned that Moulana Abul Kalaam Azad had authored a book when Bangladesh was not yet formed and it was still part of East Pakistan. He had laid down the condition that the book should not be opened during his lifetime. It was written therein that East Pakistan will not remain for more than twenty-five years and it happened such. Precisely after twenty-five years, East Pakistan collapsed.

There are no traces of *shirk* in *tasawwur-e-shaikh*

Q: When Moulana Isma`eel Shaheed's *shaikh* asked him to practise *tasawwur-e-shaikh* he replied, "I find the traces of shirk in it. However, if you do wish that I carry it out I will do so." The question arises that why did he not break up his link with his *shaikh* after perceiving traces of shirk in it?

A: It is due to the misunderstanding of the *mureed* that he perceived traces of shirk in *tasawwur-e-shaikh* as there is absolutely no trace of shirk in it. Instead of the *shaikh* debating with him over this matter he diverted his attention to another point where he made him traverse the stages of *tasawwuf* through the path of *nubuwwat* and not the path of *wilaayat*.

This is similar to the incident of Ebrahim عليه السلام who presented the proof of *Tauheed* before the king Namrood by saying: رَبِّيَ الَّذِي يُحْيِ

وَيُمِيْتُ *(My Rabb is the being who gives life and death.).* The king replied: قَالَ اَنَا اُحۡيٖ وَاُمِيْتُ *(I give life and death.)* The king then called two prisoners; one was deserving of being killed and the other was to be released. He ordered that the one deserving of being killed should be spared and the innocent person should be killed.
Ebrahim ﷺ realised the foolishness of the king and therefore did not argue with him. Instead, he diverted his attention to another proof and said: فَاِنَّ اللّٰهَ يَاۡتِىۡ بِالشَّمۡسِ مِنَ الۡمَشۡرِقِ فَاۡتِ بِهَا مِنَ الۡمَغۡرِبِ *(It is Allah who brings the sun from the east then you bring it from the west.)* فَبُهِتَ الَّذِىۡ كَفَرَ *(the disbeliever was then confounded.) [2:258]*

Questioning the *shaikh* and *ustaad*

Q: It is the quote of the pious that two types of people are always deprived: (1) the student who does not enquire from the *ustaad*
(2) the *mureed* who questions the *shaikh*. What does this mean?
A: The meaning of question in this context means to enquire about the reason and basis of something. The *shaikh* instructs the *mureed* to do something and the *mureed* questions the reason for the instruction. The person who asks these types of questions remains deprived forever. The *peer* should never be questioned regarding the reason for him adopting a particular method. Just follow his instructions.
On the other hand, the student should clarify the doubts arising from the statements of the *ustaad*; what was the reason for his statement and what is the *nuktah* (subtle point) behind this.
E.g. the peer said, "Recite the thirteen *tasbeehs* with *darb* (striking of the head)." The *mureed* asks him, "Why must I recite it with *darb*?"
The *mureed* should not delve into such matters. The *mureed* who goes on asking such questions should be sent to herd the animals in the pastures. Likewise, a student who does not question the *ustaad* should be sent to the pastures. The student is required to question the *ustaad*. He should clarify and look into every aspect, but a *mureed*

should never question. Instead, he should follow all the instructions of the *shaikh*.
The patient should not ask the *hakeem* the reason for him prescribing a certain medication. If he does so, he will suffer. Our *ustaad* Moulana Madani رحمة الله عليه had mentioned this to us during his lesson.

Ijaazat and related discussions

Q: Do the *mashaayikh* confer *khilaafat* based on the certainty they have of the person's condition or based on the impression and hopes they have of him?
A: It is only based on the impression and hopes they have of the person because it is possible that the condition he is experiencing today will not prevail tomorrow. It is not certain that the condition in which he was granted *khilaafat* will remain the same the following day.
The example of *ijaazat* is that of the student who completes the final year in Hadeeth and receives the certificate in Hadeeth. If his occupation now becomes that of teaching then this association with his *kitaabs* will remain. However, if he does not continue referring to his *kitaabs*, then all that he studied will be forgotten.

Q: If it is established through certain sources that the person's spiritual condition has deteriorated, will the *ijaazat* automatically terminate without the *mashaayikh* revoking their *ijaazat*?
A: The *mashaayikh* will revoke their *ijaazat*. Hadhrat Thanwi رحمة الله عليه would annually publish a list of those to whom he had conferred *khilaafat* during that year. A second list would also be published wherein it would be stated that the following people were conferred with *khilaafat* with the hope of them keeping to the *silsila* (our method and practice) but they had opted for another occupation. Therefore, I revoke my *ijaazat*.

Q: Who will revoke the *ijaazat* after the demise of the *shaikh*?

A: This is not a marriage whereby upon the demise of one of the spouses, the marriage terminates.
The Sahaabah ﷽ comprised of such a large group of people who had the honour of being the companions of Nabi ﷺ. Did their status of *sahaabiyyat* (companionship) terminate after the demise of Nabi ﷺ? This is not the case.

Q: What must one do if the *shaikh* conferred *ijaazat* to a person based on his good spiritual condition, but his condition is totally different in the presence of people?
A: Someone had written to Moulana Thanwi رحمة الله عليه: You have given *ijaazat* to a particular person but we do not see him to be fit for this position. Must we rely on your *ijaazat* or on what we see of him? Hadhrat Thanwi رحمة الله عليه replied: You should act according to what you have witnessed and you are not bound by my *ijaazat*. There are various reasons for me giving *ijaazat*.

Q: The *shaikh* had conferred *ijaazat* to someone and thereafter passed away. His *khaleefah's* condition did not remain the same. Hence, will the other *khulafaa* have the authority of seizing the *ijaazat* from him?
A: A person living not very far from here was the *khaleefah* of Hadhrat Thanwi رحمة الله عليه. Due to certain circumstances several *khulafaa* seized his *khilaafat*. However, some *khulafaa* did not agree to this because nobody (besides the *shaikh*) has the authority of seizing the *khilaafat*.

Q: Despite the children of the *shaikh* not being eligible for *ijaazat*, yet the *shaikh's khulafaa* confer *khilaafat* to the *shaikh's* children.
A: How do you know that they do not possess the qualifications? What right do you have to examine people's qualifications? *Khilaafat* is not given without any reason.
Q: Must the *mureed* inform the *shaikh* if he has received *khilaafat* from another *buzurg*?

A: He should inform him. Why did he have to go elsewhere?

Bay`at is not a prerequisite for receiving *khilaafat*

Q: Can the *mashaayikh* give *ijaazat* without the person taking *bay`at*? Isn't *bay`at* a prerequisite for *ijaazat*?

A: Moulana Abdurrahman Kemilpuri رحمة الله عليه had correspondence with regards to his *islaah* with Hadhrat Thanwi رحمة الله عليه. During the course of their correspondence Hadhrat Thanwi رحمة الله عليه had informed Moulana that he had granted him *khilaafat*. Upon receiving this Moulana Abdurrahman went to Thanabawan.

He told Hadhrat Thanwi رحمة الله عليه, "On what grounds did you confer *khilaafat* to me? I am not even *bay`at* to you."

Hadhrat replied, "Well, if it is necessary to take *bay`at* then I will accept you for *bay`at* now."

Example of *tauheed-e-matlab*

Q: I have taken *bay`at* at your hands and I stay in Gangoh. I desire to do my *islaah* by Moulana Salman Sahib. I will follow whatever Hadhrat has to say.

A: Say for instance, a one and half-year-old child is seated in a group of women amongst whom is his mother, sister and aunt etc. The child will sit in the laps of each one of them, but when he is hungry, only the breast of the mother will open out to him. He will not go to anyone else because he is only satisfied through his mother.

Similarly, a patient knows that there are several doctors in his town. However, he will visit the doctor in whom he has confidence despite him knowing that there are other doctors who are better than his doctor and he will respect each one of them.

In the like manner, one should love and honour all the *mashaayikh*, but one's training and reformation will be done at the hands of the *buzurg* to whom one has handed himself over. If one does anything to the contrary one will be in a state of worry and will not be successful in this path.

In relation to this there was a person who despite him having *islaahi ta`alluq* (spiritual relationship) with a particular *buzurg*, began following the *ma`moolaat* shown to him by another *buzurg*. There was no limit to his worry and confusion. Eventually, he went to Jalalabad by Hadhrat Moulana Maseehullah رحمة الله عليه. Hadhrat was very upset over what he had done and said, "Your situation is very difficult. Why did you have to go to a second *buzurg* after forming a relationship with the first?"

The reality of *faiz* (blessings) and its prerequisite

Q: What is *faiz-e-shaikh*?
A: The flicker of *noor* in the heart of the *shaikh* passes on to the heart of the *taalib* (seeker). This is the meaning of *faiz*.

Q: Is it a prerequisite to have *`aqeedat* (reverence) for the *mashaayikh* in order to acquire *roohaani fuyooz* (spiritual blessings) from them?
A: *Faiz* can only be acquired if one has *`aqeedat* for the *buzurg*. Minus *`aqeedat* one will be deprived of the *faiz*. Furthermore, if one entertains evil thoughts of the *mashaayikh* one will only be causing harm to oneself. Conversely, if one does not entertain any thoughts one will suffer no harm.
Take for example the owner of a sweetmeat shop. The one who knows that he sells sweetmeats will buy from him. (In this way he is benefiting himself.) If any person does not know about him it will be of no harm to him. However, the one who suspects that he adds poison to the sweetmeats will harm himself because he will neither come close to him nor will he buy anything from him.

Q: Could you please explain to me with regards to the *mahabbat* (love) and *`aqeedat* a *mureed* is required to have for the *shaikh*?
A: Rain is pure, clean and sweet. By drinking it the heart becomes pleased. It can be used to wash clothing, wash utensils and one can even have a bath with it.

The rain falls on the roof and comes down through the gutter. If the roof and gutter are clean the water passing through will also come out clean. However, if the roof is filthy with animal droppings and mud the water will be filthy as well. When it is not pure and clean, how will it be able to cleanse other things?
So too is the nature of *`aqeedat*. It is like a gutter. If it is pure the blessings of *faiz* will also be pure. On the other hand, if the *`aqeedat* is not pure then the *faiz* will not be pure. In reality, the *faiz* is pure in itself, but his *`aqeedat* has caused it to become impure.

Method of increasing the love of the *shaikh*

Q: What are the actions that need to be done to increase the love for one's *shaikh*?
A: The *mahabbat* (love) will increase in proportion to the amount of faiz one receives. Moulana Ilyaas Sahib رحمة الله عليه was *bay`at* to Hadhrat Gangohi رحمة الله عليه. At night, he would repeatedly wake up from his sleep only to go and glance at the countenance of Hadhrat Gangohi رحمة الله عليه after which he would return. Similar is the incident of Hadhrat Moulana Abdul Qadir Raipuri رحمة الله عليه and his *shaikh* Hadhrat Shah Abdur Raheem Raipuri رحمة الله عليه. He would say that after meals Hadhrat would rest whilst I would massage his feet. After a few moments Hadhrat would tell me, "Enough. You may now rest." I would walk away, but at short intervals I would return to see if any fly was causing a disturbance to Hadhrat. After ensuring that no fly was disturbing him I would then return.

Can the *mureed* surpass the *shaikh*?

Q: Can the *mureed* surpass the *shaikh*?
A: Sometimes the *mureed* apparently surpasses the *shaikh* and reaches high ranks. However, he is required to think that his progress is only due to the *fuyooz* of his *shaikh* and no other reason.
This is similar to the situation where sometimes the *ummati* apparently surpasses Nabi ﷺ in relation to the amount of *`ibaadat*.

For example, it is quite famous regarding certain *buzurgs* that they used to daily perform thousand *rakaats* of *nafl salaah* whereas Nabi ﷺ did not perform that amount of *rakaats*. However, thousand *rakaats* of an *ummati* are not even equal to two *rakaats* of Nabi ﷺ.

***Shaikh* Muhammad Thanwi رحمة الله عليه and Qaadhi Isma`eel Sahib Manglori رحمة الله عليه**

Moulana *Shaikh* Muhammad Thanwi رحمة الله عليه was a *buzurg* who lived in Thanabawan. His *mureed* was Qaadhi Isma`eel Sahib Manglori رحمة الله عليه who was a *sahib-e-kashf* (one who receives inspiration).

Once, in his *kashf* he was inspired to think that he had surpassed his *shaikh*. Shaikh Muhammad Thanwi perceived that this was the thought crossing Qaadhi Sahib's mind. In the meantime Qaadhi Sahib felt a type of heaviness within his heart and came to Thanabawan. He arrived after Maghrib and this was the time when the *shaikh* had reserved for his writing. The lamp was burning and Shaikh Muhammad Sahib told him, "A breeze is blowing from Mangalore. Erect this brick over here." Qaadhi Sahib erected it and immediately his heart darkened and the radiance he was experiencing in his heart began to disappear. He asked the *shaikh*, "What is this?" The *shaikh* replied, "The radiance that you perceived was from this little mud lamp - which is called *dewa*. It might seem insignificant, but the radiance had emanated from it. Always keep it in mind and never be unappreciative to it."

Acquiring *fuyooz* after the demise of the *shaikh*

Q: Can one still derive *fuyooz* from the *shaikh* after the *shaikh's* demise?

A: It is like a lamp which is placed in front of a veil and a person sits behind it. Its radiance will slowly reach the person sitting behind the veil. Likewise is the case of the *shaikh* after his demise.

The state of *radha-bil-qadha* (being pleased with the decision of Allah Ta`ala)

Q: What is the state of *radha-bil-qadha*?

A: The state of *radha-bil-qadha* cannot be explained. Take for instance, happiness. How will it be explained? However, a *du`aa* has been recorded wherein it is stated:

اَللّٰهُمَّ إِنِّيْ أَسْأَلُكَ الرِّضَاء بِالْقَضَاءِ وَ بَرْدَ الْعَيْشِ بَعْدَ الْمَوْتِ وَ لَذَّةَ النَّظْرِ إِلَى وَجْهِكَ وَ الشَّوْقَ إِلَى لِقَائِكَ

(الحزب الأعظم)

(O Allah! I ask You for happiness in Your decision, a pleasant life after death, the enjoyment of viewing Your countenance and the eagerness of meeting You.)

The *barkat* in the *silsilah* of Hadhrat Haji Imdaadullah Muhaajir-e-Makki رحمة الله عليه

Allah Ta`ala has kept such immense *barkat* in the *silsilah* of Hadhrat Haji Imdaadullah Sahib رحمة الله عليه and the *fuyooz* of this *silsilah* has spread far and wide amongst the elite and other people as well.

Great luminaries like Hadhrat Moulana Rasheed Ahmad Gangohi رحمة الله عليه, Hadhrat Moulana Qasim Nanotwi رحمة الله عليه and Hadhrat Moulana Ashraf Ali Thanwi رحمة الله عليه were the *khulafaa* of Hadhrat Haji Sahib رحمة الله عليه. Each one of them had rendered tremendous service to *Deen*. They fought with great valour and bravery in *jihad* and spread the message of *Deen* through literature as well.

Hadhrat Thanwi رحمة الله عليه had compiled Bayan-ul-Qur'aan, a *tafseer* of the Qur'aan and also supervised the compilation of I`laa-us-Sunan to support the Hanafi Mazhab. He had authored numerous kitaabs. He had rendered a great service to the science of Tasawwuf. In this line, he also authored various kitaabs like *At-Takashshuf `an Muhimmat-it-Tasawwuf* and *Bawadir-un-Nawadir* etc.

Likewise, Allah Ta`ala had allowed the *fuyooz* of Hadhrat Gangohi to spread to a very great extent. He had contributed largely to *`ilm-e-deen* (religious knowledge).
In the like manner his *khaleefah*, Hadhrat Moulana Khaleel Ahmad Saharanpuri رحمة الله عليه had rendered great services to *Deen*. He compiled Bazl-ul-Majhood (commentary on Sunan Abu Dawood) and travelled to various places to participate in debates.
He constantly remained prepared like an unsheathed sword and wrote kitaabs like *Mitraqat-ul-Kiramah* in refutation of the Shias and *Baraheen-e-Qaati`ah*.
For a long period of time Moulana had personally taught all the kitaabs studied in *dora-e-hadeeth* (final year of the *`aalim* course).
If we look at Moulana's *khaleefah*, Hadhrat Moulana Ilyaas Sahib رحمة الله عليه, then he had accomplished a very great task of *Deen* i.e. the *tableeghi jamaat*. It is all through the *faiz* of Moulana Ilyaas that Arabs and non-Arabs participate in this effort.
Likewise, take for example Hadhrat Saharanpuri's *khaleefah*, Hadhrat Moulana Shaikh Zakariyya رحمة الله عليه who was the previous *shaikh-ul-hadeeth* at Madrasah Mazaahir-ul-Uloom Saharanpur.
How much of *deeni* services he had rendered! He compiled a commentary of Mu'atta Imaam Malik which is known as Aujaz-ul-Masaalik. Similarly he had compiled Al-Kowkab-ud-Durri and Lami-`ud-Duraari. He had also written the *tableeghi nisaab* (Fazaa'il-e-A`maal) and other books relating to the virtues of actions which are read around the world and have been translated into different languages.

Spiritual obstacles for deriving benefit

Q: We are aware of the external obstacle for deriving benefit, but what are the spiritual obstacles for deriving benefit?
A: The spiritual obstacle is lack of conviction. Take the example of a venomous snake which can kill people. If a person who is not convinced of its harm holds it and subsequently gets bitten then what

can be identified as the cause for the harm? It is him not being convinced of its harm.

Q: A person does have confidence but he does not have the courage to save himself from harm and abandon sins. What must he do?
A: It is necessary for him to make a concerted effort and have firm determination. He will not be able to pluck up any courage without *mujaahadah-e-qaahirah* (a concerted effort).

Q: How must one make *mujaahadah*?
A: Say for instance, the *mu'azzin* is saying حي على الصلاة (come to Salaah) and your *nafs* is asking you to continue sleeping. What is the *mujaahadah* that you now need to make? You will have to suppress the feeling of the *nafs* and contradict it by practising the command of Allah Ta`ala. This is *mujaahadah*.

Deprivation from *faiz*

Q: Can the *mureed* be deprived from the *faiz* of the *shaikh*?
A: Yes.

Q: What could the cause be for deprivation?
A: Lack of complete *mahabbat* (love) and *`aqeedat* (reverence). If a *mureed* does not have *mahabbat* and *`aqeedat* for his *shaikh* he will be deprived of his *faiz*.

The strange incident of Shaikh Abdul Haq رحمة الله عليه

Hadhrat Moulana Shaikh Abdul Haq رحمة الله عليه was a resident of Madinah Munawwarah and he was a *sahib-e-huzoori*. *Sahib-e-Huzoori* is a person who is blessed with the fortune of seeing Nabi ﷺ daily. The manner in which they see Nabi ﷺ, whether sleeping or awake is best known to them.
Once, Nabi ﷺ instructed him to go to India. Nabi ﷺ also said, "Be affectionate and kind to the poor of India." He replied, "Huzoor ﷺ!

Presently I reside in Madinah Tayyibah and I daily visit your blessed grave. If I go to India, how would I ever be blessed with this grace?"
Nabi ﷺ replied, "You will still be granted the opportunity from there."
Thus, he left for India and settled in Delhi. He took the post of teaching Hadeeth and he also wrote several books on *tasawwuf*.
Whenever he learnt of a pious person he would immediately visit him. Once, he learnt that a *faqeer* (pious person) had come and that people were flocking to him. Moulana also thought of visiting him. On reaching he found a large gathering sitting around the *faqeer* who had a bottle of wine in his hand.
On seeing Moulana, the *faqeer* asked him to drink some wine.
Moulana refused and said, "This is Haraam. I will never drink it."
The faqeer did not insist and there was no further discussion.

That night Moulana dreamt of a group of people who were walking in a certain direction and he asked them where they were going to. They replied that they were going to visit Nabi ﷺ who had come to a certain house. Moulana decided to join them.
Upon reaching the house he found the *faqeer* standing at the entrance with a baton in his hand. He allowed the others to enter but he did not allow Moulana. Moulana tried to enter but this *faqeer* raised the baton and said, "I will not allow you to enter because you refused to drink the wine."
With a fright and shock Moulana's eyes opened. He understood the boundaries of *shari`ah* for he was a proficient *`aalim*. He immediately recited لا حول و لا قوّة إلاّ بالله العليّ العظيم and he realised that this was a trick of *shaitaan* i.e. he will not be granted the opportunity of seeing Nabi ﷺ because of not consuming wine.

The next day Moulana returned to the gathering of this *faqeer* and found him seated amongst his followers with the bottle of wine in his hand. Upon him reaching there the *faqeer* told Moulana, "Now drink this."

Moulana now understood that the dream was due to the *tasarruf* (spiritual powers) of the *faqeer* directed towards him or that perhaps the *faqeer* came to know of the dream through *kashf* (inspiration).
Moulana replied, "Display your tricks to someone else but I will not drink this wine."

The next night Moulana saw a similar dream and the *faqeer* was again standing at the entrance with his baton and did not allow Moulana to enter. He woke up with a shock and recited لا حول و لا قوّة إلاّ بالله العليّ العظيم.

On the third morning, he went back to the *faqeer*. The *faqeer* told him, "Listen, you have been deprived of visiting Nabi ﷺ for the past two nights. Now drink this wine."
Moulana replied, "I may be deprived of visiting Nabi ﷺ for the rest of my life but I will never drink wine. I am not prepared to commit a wrong in order that I get the opportunity of visiting Nabi ﷺ. There is no harm if I do not visit him, but my actions are accepted. My refusal to drink it is tolerable to Nabi ﷺ but my drinking it is intolerable to him."
On the third night, he saw the same dream again and the *faqeer* was standing at the entrance with his baton and did not allow him to enter.
This seemed strange to him that he would only be granted permission to enter if he drank wine. Whilst thinking of what strategy to adopt, Nabi ﷺ suddenly asked from inside, "Two days have now passed. Why has Abdul Haq not come as yet?"
As soon as he heard this, Moulana answered from outside, "*Huzoor* ﷺ! I am anxious to visit you but this *faqeer* is standing at the entrance and he is not allowing me to enter."
Nabi ﷺ asked, "Who is he? What is the problem?"
He replied that he is the *faqeer* who consumes wine (and says whoever drinks wine can only enter).

Nabi ﷺ then said: اخسأ يا كلب (Get out you dog). Hadhrat Ali رضي الله عنه who was also present drew out his sword and chased the *faqeer* who then fled.
The path was now clear and Moulana Abdul Haq Sahib presented himself in front of Nabi ﷺ.
Nabi ﷺ asked him, "Abdul Haq! Where have you been for two days?"
He replied, "*Huzoor* ﷺ! For the past two days, I intended coming, but this *faqeer* would not allow me to enter unless I drank wine. However, you have prohibited us from consuming wine and you have cursed the person who drinks wine. How was it then possible for me to then drink it?"
Nabi ﷺ said, "You had done the correct action." Nabi ﷺ then treated him affectionately and kindly.
The next morning he woke up happily and returned to the residence of the *faqeer*. He found all the *mureeds* seated but the *faqeer* was not present. He asked them, "Where is your *shaikh*?"
They replied, "He is still inside the room."
Moulana knocked at the door but there was no response. He opened the door but there was nobody inside.
Moulana asked the congregation to see that there was anybody inside. When they looked for themselves and did not see a soul they were taken aback for there was no other exit besides the door. Had he come out then where did he go to?

Thereafter Moulana asked them, "Didn't anything come out from the room?" They replied that they had seen a dog running out of the room.
On hearing this, Moulana related to them his entire series of dreams and said, "The dog was your very *shaikh*. He wanted to distort the *shari`ah* of Nabi ﷺ, so Allah Ta`ala transformed him into a dog."

The words, *"Get out you dog"* were uttered by Nabi ﷺ. Thus, how can a person ever remain a human being when Nabi ﷺ had called him a dog?

The *shari`ah* of Nabi ﷺ is crystal clear without a shadow of doubt. If *shaitaan* or his agents wish to corrupt some law of the *shari`ah* then Allah Ta`ala will take care of it as was the case in this incident.
The *faqeer* made the drinking of wine a means of gaining proximity to Nabi ﷺ, whereas it is totally *haraam*. In this way he tried to distort the pure Islamic *shari`ah*. Allah Ta`ala had then disfigured him and protected the pure *shari`ah* of Islam.

Occurrence of supernatural feats is not a sign of acceptance

Once, Moulana Khaleel Ahmad Saharanpuri رحمة الله عليه travelled to Ambheta Peer Zaadagaan to visit the grave of Shah Abul Ma`ali Sahib رحمة الله عليه. At the entrance, Moulana met a relative of his who was leaving the mausoleum. Moulana addressed him, "Bhai Shabbeer! For how long will you continue displaying your powers and deceive people?"
He had such powers that he would place a log at his side when making *zikr*. When he should say لا اله the log should move towards the wall on his right and stick to it and when he should say الا الله it would move towards the wall on his left.
Someone told Hadhrat Saharanpuri رحمة الله عليه, "This person (Bhai Shabbeer) claims that he has the ability of making people see Nabi ﷺ in a vision by squeezing their heads beneath his arm." Hadhrat replied, "He will definitely make people see Nabi ﷺ in a vision, but remember that he is a *bid`ati* after all. Therefore, stay far away from him."

Method of illuminating the heart

Q: How does one illuminate one's heart?

A: The heart gains radiance by carrying out good deeds. If a person abandons sins and starts carrying out good deeds then his heart will be illuminated. However, this light cannot be seen but everything is seen through it.
It is like the light in one's eye. One cannot see this light, but everything else is seen through it.
This will be achieved through striving and determination, without which it can never be achieved.

Creating *khushoo`* and *khudhoo`* (concentration and sincerity) in *salaah*

Q: How can one acquire *khushoo`* and *khudhoo`* in *salaah*?
A: One should keep in mind: أن تعبد الله كأنك تراه (Worship Allah Ta`ala as if you are seeing Him.) Endeavour to keep this in mind.
The level of *khushoo`* and *khudhoo`* will be according to how much this thought prevails in the mind.

Q: I am unable to make this a dominant thought in my mind.
A: Pluck up the courage and be determined. Are you void of determination as well? If someone is desirous of something, he will not say that he is unable to achieve it. Instead, he will say, "I will definitely do it."
Consider the following:- If a *buzurg* or your father informs you that he will be arriving at the station at a certain time at night, you will make the necessary arrangements for picking him up. If it is cold, you will wear warm clothing. If it is dark, you will make arrangements for light and if you are unable to go to the station on foot you will make arrangements for transport. If you find it difficult to stay awake you will set the alarm clock to wake you up. In short, you will try by all means to overcome all difficulties and obstacles.
However, if you are not prepared to go to the station you will say, "How can I go in the dark? How can I go without transport?"
You will make thousands of excuses. Isn't this correct?

Questioner: This is absolutely correct.
Mufti Sahib: If someone wants to do a work he will be determined and he will be prepared to sacrifice and overcome all obstacles and hardships on the path. However, if he is not determined then on account of even a small stone on the path he will give up hope.

Abstaining from meat

Q: What is the ruling regarding some *mashaayikh* who prevent their *mureeds* from consuming meat?
A: This is not a *shar`ee* matter. It relates to medicine. It is permissible provided one believes that Allah Ta`ala has made meat *halaal* and then does not eat it (for some other reason), as in the case when a doctor does not allow his patient to eat meat.

Q: Will he not be sinful for not consuming meat?
A: One will not be sinful for not eating meat. He should think to himself that Allah Ta`ala has made meat *halaal* for me but what can I do if my *shaikh* has prevented me from eating it due it being harmful to me.
Hadhrat Gangohi رحمة الله عليه mentioned, "Do not eat meat daily. At the very most you should eat meat once or twice a week."
المداومة على اللحم تورث القساوة في القلب (Meat causes hardness in the heart.)

Q: Is there any hadeeth with regards to the *shaikh* preventing or allowing his *mureed* to consume meat?
A: I have no knowledge of any such hadeeth.

Isolated cases do not become *shar`ee* laws

If a person is overcome by a particular condition he may be exempt from a law to some extent. However, his actions will not be considered to be a *shar`ee* law.
Therefore, if for example a particular *buzurg* secludes himself in a hut for forty days, engaged in *`ibaadat* and spiritual exercises

without having any meals then this practice will be a personal matter. We will not speak ill of him out of respect for him. However, at the same time we will never grant permission to those who wish to emulate his practice of secluding himself, leaving out the *jamaat* (congregational) *salaah* and not mixing with fellow Muslims. This will not be regarded as *shar`ee* law.

As far as the *buzurg* is concerned, we are not responsible for him, nor will we speak ill of him, nor can permission be granted to follow him.

Selecting a *shaikh*

Q: What is the need for a *shaikh*?

A: Man has both a physical and a spiritual self and both need to be taken care of. Certain laws pertain to the physical self whilst others pertain to the spiritual self. For example, *salaah*, *zakaat*, *saum* and *hajj* are all physical *`ibaadat*. In the like manner, humility, thinking others to be better than oneself and not being jealous of others, hatred, anger etc. pertain to the spiritual self.

Just as it is necessary to abide by the laws of the physical self, likewise it is necessary to abide by the laws pertaining to the spiritual self.

The laws of the physical self are understood by one and all. Everybody understands that five daily *salaah* have to be performed and that fasting has to be observed for the entire month of Ramadhaan.

However, the laws pertaining to the spiritual self are such that they cannot be perceived nor can they be understood by everyone.

One requires an *aalim* to understand the *ahkaam* (laws) relating to the physical self and it would be better if one *`aalim* is chosen. In this there is more ease. Therefore we are told to follow one Imaam in *fiqh*.

If a *hanafi* needs to enquire about a *mas'alah* he will ask Imaam Abu Hanifah, if he is a *maaliki* he will ask Imaam Maalik, if he is a

*shaafi`ee* he will ask Imaam Shaafi`ee and if he is a *hambali* he will ask Imaam Ahmad bin Hambal.
In the like manner, there is the need to practise upon the laws pertaining to the spiritual self in order to reform oneself. Thus, the expertise of an elder acquainted with this field is required for guidance. He will be at ease in enquiring from him and the elder in turn will prescribe something that conforms to his temperament.

Initially, Nabi's ﷺ personality was so blessed that whenever any need arose, the *Sahaabah* directly referred their need to Nabi ﷺ.
Thereafter, the same procedure continued with the *khulafaa-e-raashideen*. However, with the passage of time these blessings gradually decreased. People were now more inclined to the *dunya* (world). Hence, the need arose for people to choose some pious elder as their *shaikh*. There were many great *mashaayikh* who lived during that era (era of *tabi`een* and *tab`e tabi`een*) and they formulated different principles and laws regarding this subject which were then recorded. Imaam Ghazaali رحمة الله عليه alone has written Ihyaa-ul-`Uloom in four volumes. Likewise, books on *tasawwuf* like Kemyaa-e-Sa`aadat etc. were written for this purpose.

Q: Is *peeri mureedi* (the system of *shaikhs* and *mureeds*) proven from the Qur'aan and *Hadeeth*?
A: *Peeri mureedi* is not of great importance. The most important thing is to change one's life. It is the responsibility of every Muslim to correct his beliefs, adopt good character, stay away from evil character, practise virtuous deeds, and speak correctly.
Now, it is not within the ability of everyone to extract these matters from the Qur'aan and *hadeeth*. Thus, one will have to indefinitely refer to someone who is acquainted with this science. This is the proof.

After the demise of Nabi ﷺ when the *Sahaabah* took *bay`at* at the hands of Hadhrat Abu Bakr رضي الله عنه, it was not only for accepting him as

their leader and that they would abide by the external laws of *shari`ah*, rather it was also for the purification of their souls.

Among the qualities of Nabi ﷺ as described in Qur'aan Shareef, one was: يَتْلُوْا عَلَيْهِمْ اٰيٰتِهٖ وَيُزَكِّيْهِمْ.[48]
He used to rid the souls of people from evil character, jealousy, false beliefs and miserliness etc.
Prior to accepting Islam, Hadhrat Abu Zar ﷺ was the leader of a band of thieves. In fact, his entire village was full of thieves. Whenever he would see money he would snatch it. However, what was the reason that after accepting Islam and remaining in the service of Nabi ﷺ he would admonish those who had wealth for not spending their wealth in the path of Allah? It was the purification of his soul.

Hence, Shah Waliyyullah رحمة الله عليه has explained in Izaala-tul-Khafaa the various methods and ways the *Sahaabah* adopted in order to inculcate good character within themselves and to achieve the purification of their souls.

Understand this through an example. Moulana Ya`qoob Sahib Nanotwi رحمة الله عليه was the first head of department in Darul Uloom Deoband and he was a very great *shaikh* as well. One of his *mureeds* wrote to him: "I am *bay`at* to you. I perform my *sunnat salaah* at home because I feel ashamed to perform *salaah* in front of people in the *musjid*."
Moulana replied: "Perform your *sunnats* in the *musjid* in front of people. There are many other actions for one to feel ashamed of. If each person treats himself for all his ailments there would be no need to visit the doctors and *hakeems* for one's physical ailments.

[48] *(He will recite to them the verses of the Qur'aan and purify their souls.)*

Hadhrat Moulana Muhammad Qasim Nanotwi رحمة الله عليه was a very great *`aalim*. Once, he asked his *shaikh*, Hadhrat Haji Imdaadullah Makki رحمة الله عليه (who was not a qualified *`aalim*), "Must I abandon my occupation? It apparently seems to be contrary to *tawakkul*."
Hadhrat gave a concise answer, "When you do not find the need to ask this question then you may abandon your occupation. Enquiring is a sign of uncertainty and uncertainty is contrary to *tawakkul*. When the *tawakkul* reaches its desired level there will be no uncertainty and no need to ask."

Moulana Madani رحمة الله عليه related that Moulana Khaleel Ahmad Saharanpuri رحمة الله عليه used to work in Bhawalpur. He wrote a letter to Hadhrat Moulana Rasheed Ahmad Gangohi رحمة الله عليه wherein he stated: "I desire to abandon my occupation and remain in solitude at home."
Moulana dictated the answer to my elder brother, "Do not abandon your occupation. Continue working over there."
Moulana Madani's brother then asked Hadhrat Gangohi, "Hadhrat, why haven't you granted him permission? It will be beneficial to him."
Hadhrat replied, "If it was beneficial, he would not have asked. Instead, he would have left his occupation without asking."

Work of the *sufiya*

Q: What is the work of the *sufiya*?
A: *Sufiya* remind others of their original abode. Man forgets his original abode and gets occupied with the material of this world whilst his *rooh* (soul) is overcome with the love of his physical body. He is constantly concerned with restoring it. If he falls slightly ill, he will take medication, if he is tired he will rest. Whenever he is hungry, he eats. If he is thirsty, he will quench his thirst, if it is cold, he will wear a shawl and if it is hot, he will switch on the fan. He is relentlessly endeavouring to bring ease and comfort to his body. To

bring beauty to himself he will apply lotion to his face, apply *kaajal* to his eyes, apply perfume and adorn good clothing.
However, in this entire effort he has forgotten his original purpose. This is a temporary abode. In reality, his actual abode is the place to which he is heading. This is only the pathway and he has stopped in the middle of his journey. The *sufiya* therefore remind people of their original abode.

Hadhrat Bayazeed Bustami رحمة الله عليه once put on a new set of clothes and proceeded to the *musjid* for *salaah*. On his way, he passed a house where someone had decided to throw a bail of soot from the roof. The entire bail of soot fell on Hadhrat Bayazeed Bustami رحمة الله عليه.
He immediately responded saying, "O Allah! It is your grace. O Allah! It is your grace. It is only soot that has fallen on me. I deserve fire to be showered upon me."

He had immediately remembered his sins by thanking Allah Ta`ala that it was only soot that fell on him. When one gains the recognition of his soul he gains the recognition of Allah Ta`ala as well. Ponder over the favours of Allah Ta`ala and express your gratitude to Him.
On the other hand, we fail to express our gratitude to Allah yet we utilise the bounties of Allah Ta`ala day and night. The thought of giving an account for these bounties someday never crosses our minds.

Once, on a very hot day Nabi ﷺ had emerged from his blessed quarters at midday into the *musjid* when he saw a *sahaabi* present. Nabi ﷺ asked him, "What causes you to come here in the midday heat?"
He replied, "I am extremely hungry and restless. I have come so that I will gain some ease and comfort by seeing your blessed countenance."

Thereafter, another *sahaabi* came. Nabi ﷺ asked him, "And what has caused you to come?"
He replied, "I am extremely hungry and I have come with the hope that you will have some food to offer."
Nabi ﷺ the said: بينكما كما بين جوابكما (The difference between both of you is like the difference between your answers.)

The outlook of one *sahaabi* was that he would receive comfort by setting his sight on Nabi ﷺ and the other *sahaabi's* outlook was that Nabi ﷺ is kind and he might have some food to offer.

Thereafter, the three of them went to the orchard of an *Ansaari sahaabi*. It was extremely hot and it was the season for the fruit to ripen. The custom at that time was that the orchard owners would build a hut made from the branches of a date palm during this season in their orchards. They would then live in it with their families.
When they reached the orchard, they were informed that this *sahaabi* had gone to fetch some water. They then went to a tree and sat in its shade whilst waiting for him. Within this time, the *sahaabi* returned and was overjoyed on seeing that Nabi ﷺ had come to his orchard. This was indeed a great fortune for him.
He immediately brought a bunch of dates and placed it in front of Nabi ﷺ. The bunch consisted of both ripe and half-ripe dates. Nabi ﷺ asked him, "Why did you pluck the half-ripe dates?"
He replied, "Some people prefer the ripe dates whilst others prefer the half-ripe dates. Whichever of the two you prefer, he may partake of it."
Nabi ﷺ then ate the dates and drank the water. Thereafter, he recited the *ayah*: ثُمَّ لَتُسْـَٔلُنَّ يَوْمَئِذٍ عَنِ النَّعِيْمِ *(You will be questioned on the Day of Qiyaamah regarding the favours bestowed upon you.) [102:8]* On the Day of *Qiyaamah*, Allah Ta`ala will ask you, 'You enjoyed the shade of the tree created by us, drank fresh water and ate dates. Did you express gratitude over these favours?'"

In one *hadeeth* it is stated: “Allah Ta`ala alone knows that I have received these dates after several days of starvation. On the Day of *Qiyaamah* we will be questioned regarding this as well.”

We too make use of countless bounties provided by Allah Ta`ala. Does the thought ever cross our mind that we will be questioned regarding them and held accountable for them?
In essence, *tasawwuf* imparts this lesson that we should conduct our lives as humans and not as animals. Further, we should reflect over the Day of *Qiyaamah* when we will have to stand in front of Allah Ta`ala and render an account of our actions.
This is what the Sufis remind others of.

Method of gaining the awareness of the *aakhirat* (hereafter) and of abstaining from sins

Q: What is the method of gaining the awareness of the *aakhirat* (hereafter) and abstaining from sins?
A: Practise *muraaqaba-e-maut* (contemplate over death) before sleeping. Imagine that it is the last day of your life. When you lie down then imagine that death has now come and your soul is being extracted from every vein and through your neck. Thereafter recite the *kalimah tayyibah* لا إله إلاّ الله محمّد رسول الله and make *taubah* (repent) asking Allah Ta`ala to forgive your sins. Cry and shed tears as much as possible.
Then think that you are being given *ghusl*, the *kafn* (shroud) is being wrapped around you and your *janaazah* (body) has now been raised to proceed for the *salaah*. Thereafter the *janaazah salaah* is being performed, the body is being lowered into the grave and all the frightening scenes of the grave are beginning to appear. The angels have now come to question me and I am made to sit up. They will have such a thundering voice and fiery eyes.
What a horrible scene won’t this be? How will I be able to bear it? There will be nobody to whom I can speak or seek assistance from

nor will there be anyone from whom I could take solace. How will I be able to live?
Whilst thinking over these lines go ahead and think of the Day of *Qiyaamah*. The sun will be so close to our heads that people will be drowning in their own perspiration and undergoing great difficulty. Thereafter, the actions will be placed on the scales and weighed.
In short, think of all the terrifying moments of which mention is made in the Qur'aan and hadeeth.
One should become so conscious of this that he will fall asleep whilst reflecting over these points.
Upon awakening in the morning, recite: الحمد لله الذي أحيانا بعد ما أماتنا و إليه النشور. (All praise belongs to Allah who has granted us life after death and to Him will we be resurrected on the Day of *Qiyaamah*.)

It is only the grace of Allah Ta`ala that He has granted us life again. Thereafter, take special care to fulfil the rights of others. Endeavour in making amends for those laws of Allah Ta`ala that you have failed to carry out. Think that today is my final day of life and I will have to seek the forgiveness of those whom I have wronged. When this day terminates, reflect over the very same thoughts that you had reflected over yesterday.

The difference between the law of a *khanqah* and a *musjid*

Q: Hadhrat, what is the difference between the law of a *musjid* and a *khanqah*?
A: A *musjid* is *waqf* (endowment). It does not belong to anyone and anybody can come to the *musjid* at anytime to perform *salaah*. However, it is not necessary that a *khanqah* be *waqf*. A person can even make his house a *khanqah* and undergo spiritual training there.

Q: What is the law regarding the *thawaab* (reward) for performing *salaah* in a *khanqah*?

A: A *khanqah* is not a *musjid*. Hence, one will not earn the *thawaab* of *salaah* performed in a *musjid* by performing *salaah* in a *khanqah*.

Performing *salaah* in the *khanqah* despite the *musjid* being in close proximity

Q: Despite the *musjid* being in close proximity, some people perform their *salaah* in the *khanqah* instead of the *musjid*. Is this permissible?
A: Such people should be prevented. This is an incorrect practice. They should perform their *salaah* in the *musjid* with *jamaat* (congregation).

Futoohaat-e-Makkiyyah

Shaikh Muhyuddeeen ibne `Arabi رحمة الله عليه wrote Futoohaat-e-Makkiyyah upon the request of one of his *mureeds*. This *kitaab* spans over eight thick volumes. After writing this *kitaab* he placed it on the roof of the *Ka`bah* and made this *du`aa*: Oh Allah! Remove those contents of this *kitaab* that are against Your desire. May it be erased, washed away by rain or fly away by the winds.
It is reported that there was torrential rain and heavy gusts of wind during that year yet no portion of the *kitaab* was erased.
Thereafter, Shaikh Muhyuddeen allowed the people to read it.

This *kitaab* is extremely difficult. Ulama are even unable to understand it. Later, Shaikh Abdul Wahhab Sha`raani رحمة الله عليه simplified the *kitaab* which he named Al-Yawaaqeet wal-Jawaahir.
He writes: "Before commencing each chapter or discussion I first read the entire *kitaab* and then started the new chapter. It took me one month to complete this *kitaab*. In this manner I had the opportunity of studying twenty-five volumes daily. The ulama of that time considered this work to be from amongst my *karamaat* (miracles). Hence, I am the first person to bring *Imaan* (believe) in my *karamat* because it is stated in the chapter of *karamaat* that it is

necessary for one to believe in the *karamat* that transpires at his hands.

I (Hadhrat Mufti Sahib) also had the desire of reading this *kitaab*. I thus began studying it until I came across a statement that said:
ما خطر ببالك فالله خلاف ذلك (Allah Ta`ala is contrary to your imaginations.)
Now I began to think that is this statement really true, because the thought that normally comes to our minds is that Allah is One. So is Allah Ta`ala opposite to this?
In this state of worry and confusion, I closed the *kitaab* and placed it aside thinking it to be far beyond my comprehension. Towards the latter portion of the night the thought came to mind that the statement refers to the actual being of Allah Ta`ala. Thus, it will mean that Allah Ta`ala's being is far beyond that which we think of Him. Then only did I resume studying the *kitaab*.
This *kitaab* belonged to the madrasah. Later, I purchased my personal copy from Bombay. After studying the entire *kitaab* I drew up an index of all the contents.

My *ustaad* Moulana Abdurrahman Kamelpuri رحمة الله عليه had a deep liking for this *kitaab*. He would discuss its contents during his lessons. After Moulana had settled in Pakistan I sent him this *kitaab* upon which he expressed his great delight.

Fanaa'iyat-e-shaikh **(surrendering oneself to the *shaikh*) is necessary for progress**

The *mureed* will never progress even to the extent of one foot without the focus of the *shaikh*. It is only through the *tawajjuh* (focus) of the *shaikh* that the *mureed* progresses. However, for this to become a reality, one needs to inculcate *fanaa'iyat-e-shaikh*, *mahabbat* (love) and *`aqeedat* (reverence). Presently, people are lacking this aspect.

Hadhrat Jalaluddeen Thanesri رحمة الله عليه was the mureed of Hadhrat Shah Abdul Quddoos Gangohi رحمة الله عليه. He would make an abundance of *zikr* etc. Once, in a letter to his *shaikh* he complained of not receiving any benefit.

The *shaikh* replied: اگرچہ دیر است - آہو بچنگ شیر است (Even though there is a delay but remember that the deer is in the grips of the lion).

Every person cannot become a *shaikh*

Moulana Wasiyyullah رحمة الله عليه used to say, "Everyone can become a *wali* (friend) of Allah, but every person cannot become a *shaikh*."

A *wali* will be told to take a particular medication and asked to abstain from certain actions, but this is restricted to himself. However, a *shaikh* has to relate to the problems of others. He is required to diagnose different ailments and then treat each one of them accordingly. Thereafter, he will have to correctly guide each one of them to the truth. This task cannot be accomplished by one and all.

Just sweep this *musjid*

A *buzurg* had once told someone who had come to him, "Just sweep this *musjid*."

This person woke up and left the gathering. On the road he met someone who had also been seated by the *buzurg* at that time. He asked him, "How is it that you haven't returned since you left? Are you angry about the thought of sweeping the *musjid*?"

He replied, "That is not the reason. Rather, there was no dirt in the *musjid*. The only filth and dirt was myself. That is why I walked away."

Meaning of *rabt-e-qalb bish-shaikh* (attachment to the *shaikh*)

The meaning of *rabt-e-qalb bish-shaikh* is to focus one's heart towards the *shaikh* bearing in mind that the mercies of Allah Ta`ala are descending onto the heart of my *shaikh* by means of which they are transferred to my heart.

With regards to material assets, a child receives these through the father. Be it money, food, sweets or clothing, the child receives them through his father even though it is Allah Ta`ala who has bestowed the father with these favours.

Similarly, all the spiritual favours that a *taalib* experiences are through his *shaikh*. He even perceives that these feelings are coming via the heart of the *shaikh*.

Perceivable items do not come directly to us. They come through some medium. One does not find bread coming baked directly from Allah Ta`ala. The same applies to matters of this nature as well.

Sarf-e-Himmat

Moulana Abdul Hayy and Moulana Ismail Shaheed Sahib compiled the sayings of Sayyid Ahmad Shaheed رحمة الله عليه. One of the *kitaabs* is called Siraat-e-Mustaqeem which contains the terminologies of *tasawwuf*. However, there is something in the *kitaab* which has created a very disastrous situation.

The *mashaayikh* have different methods of treatment. The person who is stormed by *wasaawis* (whispers of *shaitaan*) and stray thoughts will be unable to imagine that the *fuyooz* (blessings) of Allah Ta`ala are showering upon him or that the *fuyooz* are coming to him via his *shaikh*.

What is the heart? It is like the Delhi railway-station where trains are coming in from all directions. Someone is coming, someone is leaving. Passengers are coming in from various directions. (There are so many thoughts and whispers of *shaitaan* in it.)

The *mashaayikh* will prescribe *sarf-e-himmat* as a remedy for such a person.

Sarf-e-himmat means to focus the heart to something to such an extent that it does not allow any other thought to appear.
An easy example is that of a large mirror placed in front of a shop. It will reflect the images of whoever passes in front of it, be it a man, woman, donkey or a dog. If someone does not wish that these images appear on the mirror he will have to cover it with a black cloth. Now the black cloth has engulfed the entire mirror. This is *sarf-e-himmat*.
Previously, some of the *mashaayikh* would prescribe the practice of *sarf-e-himmat* for someone who was stormed by stray thoughts. He was asked to divert his attention to one particular thing, for example, his *shaikh*. He would have to imagine his *shaikh* to such an extent that no other thought is allowed to cross his mind, or for example, he will be asked to focus his attention towards his father or his house or his buffalo or something which he has a great liking for. If he has a liking for his donkey then he should imagine his donkey to such an extent that it does not allow any other thought to cross his mind.

However, the latter *mashaayikh* discourage the practice of *sarf-e-himmat*. This is especially in *salaah*; for if someone makes *sarf-e-himmat* of a great personality even if it be Nabi ﷺ then this means that there will be no place for any thought other than the thought of Nabi ﷺ. When this is the case, then in *salaah* who would he be addressing when reciting اِيَّاكَ نَعْبُدُ وَ اِيَّاكَ نَسْتَعِيْنُ (You alone do we worship and You alone do we seek assistance from.)? He will definitely not be addressing Allah Ta`ala for his attention is focused on Nabi ﷺ. He will be making *sajdah* and *ruku* to Nabi ﷺ. Hence, his entire *salaah* will be to Nabi ﷺ whereas *salaah* imparts the lesson of *tauheed* (oneness) which does not allow anything to be joined with Allah in His worship.
In this situation, the entire *`ibaadat* which was supposed to have been purely for the sake of Allah Ta`ala has now been performed for Nabi ﷺ. Thus, this amounts to *shirk*.

Since love and reverence are the main constituents of `*ibaadat* and we have the highest level of love and reverence for Nabi ﷺ, our remaining `*ibaadat* which was supposed to be performed solely for Allah Ta`ala will now be carried out for Nabi ﷺ.
On the other hand, if a person visualises his donkey or his farm whilst carrying out `*ibaadat* this will not lead to *shirk*. The reason for this is that these things are disdained and even when these thoughts do cross the mind in `*ibaadat* they bring remorse and grief to the person, for he will think to himself that why are these despicable things spoiling my *salaah* which is such a great `*ibaadat*. Therefore, there can be no possibility of *shirk*.
Thus, it is stated in Siraat-e-Mustaqeem that it is incorrect to practise *sarf-e-himmat* of Nabi ﷺ and it is worse than imagining one's buffalo or ass, because a person will think low and despise imagining a buffalo or an ass and he will not even consider it to be an object that is worshipped. However, if the slightest feeling or thought of worshipping Nabi ﷺ appears then this is *shirk*.
Some people have now translated *sarf-e-himmat* as a mere thought whereas there is a vast difference between the two. Since *salaah* is an `*ibaadat* for which we are ordered to perform with concentration one will think of Nabi ﷺ when reciting the verse محمّد رسول الله or in the *tashahud* when reciting السلام عليك أيّها النبيّ و رحمة الله و بركاته. This type of thought is not prohibited. However, *sarf-e-himmat* is prohibited.

Due to this *kitaab* being a book on *tasawwuf*, one who understands what is meant by *sarf-e-himmat* will be able to understand it correctly but one who does not understand the books of *tasawwuf* will be making a grave error.
By practising *sarf-e-himmat* one causes such a veil to enshroud his thoughts and heart that no other thought remains except that towards which he has made *sarf-e-himmat*. This is not acquired instantly. It takes several years before one can accomplish it.
A *shaikh* had once instructed his *mureed* to make *sarf-e-himmat* of his buffalo and to isolate himself. After the *chillah* (forty days) was

complete the *shaikh* opened the door and called him. The *mureed* responded, “How can I come? There is a buffalo blocking the way”, whereas there was no buffalo at all. This was the intense impact of the *sarf-e-himmat*.

From here, the *mureed’s* focus will be directed to the *shaikh*, then to the *shaikh’s shaikh* and then to Rasulullah ﷺ and finally to Allah Ta`ala.

This is a journey of one thousand four hundred years.

A poet says:

آتے آتے آئیگا ان کو خیال - جاتے جاتے بے خیالی جائیگی

The thought will come gradually and the heedlessness will also leave gradually.

More explanation on *rabt-e-qalb bish-shaikh*

Q: Hadhrat had discussed the topic of *rabt-e-qalb bish-shaikh* the previous day. It would be better if Hadhrat could explain it in more detail.

A: Today I will discuss it from another angle. The *mureed* develops a liking for the *shaikh* which later advances to the level of *`ishq* (intense love) and thereafter reaching the level of *fanaa’iyyat*.

The gist of *fanaa’iyyat* is that the *mureed* annihilates all his qualities and allows the qualities of the *shaikh* to be instilled within him. Once the qualities of the *shaikh* pass over to the *mureed* he now becomes a *sahib-e-nisbat-e-qawiyyah* (one whose link with Allah Ta`ala is firm and strong). Whatever passes the mind of the *shaikh* appears in his mind as well. The dislikes of the *shaikh* become his dislikes and this can be achieved without saying a word.

Q: Does the *taalib* need to make an effort for this?

A: If this was within the volition of the *mashaayikh* then their children would have never been deprived for they have the most amount of love for their own children, and as is quite obvious the *mashaayikh* do have children.

Hadhrat Moulana Ilyaas Sahib رحمة الله عليه mentioned, "I had once written to Hadhrat Saharanpuri رحمة الله عليه: I desire spending a few days in your company. Hadhrat replied: "You do not need to come all the way to acquire something from me. For you to be near me or far away is the same for acquiring *faiz* from me."
This is *rabt-e-qalb bish-shaikh*.

Q: How does one perceive its effects?
A: Are you referring to yourself (Hafiz Tayyib Sahib)? The *taalib* will perceive that there is a certain feeling within his heart.
Moulana Abdullah Gangohi رحمة الله عليه, the author of Tayseer-ul-Mubtadi resided in Thanabawan. He was *bay`at* to Hadhrat Saharanpuri رحمة الله عليه, though he was initially *bay`at* to Hadhrat Gangohi رحمة الله عليه and later made *rujoo`* (turned) to Hadhrat Saharanpuri رحمة الله عليه.
At times, whilst sitting in Thanabawan he would feel an urge to go to Saharanpur. However, after looking at the time he would realise that the train to Saharanpur would have already left. Nevertheless, the urge of going to Saharanpur would still be bothering him and he would force himself to go. Upon reaching the station he would find a train heading for Saharanpur and in this way he would reach there.
On reaching Saharanpur Hadhrat would tell him, "I was thinking of you."
This is *rabt-e-qalb*.

Moulana `Aashiq Ilahi رحمة الله عليه relates: Whilst I was asleep Hadhrat Saharanpuri came to the *musjid* and rested on the straw mats. After waking up for *tahajjud* Hadhrat lowered the bucket in the well. At that time, I saw a dream wherein Hadhrat came and lowered the bucket in the well. Immediately my eyes opened and I could actually hear the sound of the bucket falling into the well. (Moulana's quarters were adjacent to the *musjid*.) Without wasting any time I headed for the *musjid* and found Hadhrat Saharanpuri there.

This is *rabt-e-qalb*.

A *mureed* of Hadhrat Saharanpuri رحمة الله عليه lived a few miles from Muzaffarnagar. Once, he felt an urge to go to the Muzaffarnagar railway station. He left aside whatever he was occupied in and hurriedly set off for Muzaffarnagar railway station. Upon reaching the station, he saw Hadhrat Saharanpuri رحمة الله عليه. Hadhrat told him, "The thought crossed my mind that it would be nice if I met you."
He replied, "Had I not met you I would have gone to the doctors to enquire the reason for having the pressing urge to come here."

May Allah Ta`ala forgive us, but nowadays the *taalibeen* (*mureeds*) have this very strong notion that it is only Allah who has the knowledge of the unseen and nobody else. The pious personalities know nothing of the unseen and therefore we (*taalibeen*) are able to do as we please. However, they don't speak about themselves reaching those ranks.
Hadhrat Moulana Husain Ahmad Madani رحمة الله عليه received several complaints regarding a particular *mureed* of his. When this *mureed* came to Moulana, Moulana paid no attention to him. The *mureed* sensed the situation and wrote a note to Moulana Madani that stated: 'If you have received complaints regarding me then you should first verify the matter. If it can be established with *shar`ee* proof then suggest some punishment for me.'
On seeing this note, Moulana mentioned, "Don't you feel ashamed of writing this? You are demanding that *shar`ee* evidence be established. Before coming here at a certain place a certain incident in relation to yourself had transpired and at another place another incident had transpired."
After showing him many incidents of this nature, Hadhrat Moulana said, "Do you still have the heart of asking for *shar`ee* evidence. You feel satisfied within yourself that we have no knowledge and it is only Allah Ta`ala who has all the information. This is correct that Allah Ta`ala alone has the knowledge of the unseen, but through

your facial expressions some of it can be perceived. After all, why is it stated: اتّقوا فراسة المؤمن فإنه ينظر بنور الله (Fear the *firaasah* (perception) of a *mu'min* for he sees with the *noor* (light) of Allah Ta`ala.) The effects of both good and vice are clearly displayed on one's face."

Once, Moulana Ilyaas Sahib رحمة الله عليه said, "One will be unable to realise the need of *tableegh* without total exposure of the sins and faults of the *ummat*. Together with that he has to develop such great concern for concealing these faults and sins that he becomes restless and makes an effort to conceal these sins. Until then the need of *tableegh* will not be understood."

What must one do if one does not receive any *faiz* (blessings) from the *shaikh*

Hadhrat Mujaddid Alf-e-Thaani رحمة الله عليه: has stated in his *maktoobaat* (correspondence): "If a *mureed* shows reverence to the *shaikh*, is sincere and carries out the instructions of the *shaikh* yet he still does not find any progress, then he should affiliate himself with another *shaikh*. Why must he waste his life?

I (Hadhrat Mufti Sahib رحمة الله عليه) add and say that the *shaikh* should advise him to go to another *shaikh*.

Once, Hadhrat Shaikh-ul-Hadeeth رحمة الله عليه asked me regarding this situation. I located this very *maktoob* and showed it to Hadhrat Shaikh.

It is not a sin nor is it an evil act to do so. It is based on a person's *munaasabat* (compatibility) with the *shaikh*. One would have *munaasabat* with certain people and not with others.

Hurting the *shaikh* is a cause of deprivation

Hadhrat Thanwi رحمة الله عليه would daily conduct a *majlis* (public sitting) after *Zuhr* wherein he would reply to correspondence, share a few words of advice and answer queries.

Once, an influential person sat in front of Hadhrat and wished to say something, but Hadhrat paid no attention to him. He would look at him without saying a word. This continued till *Asr*. Eventually, at *Asr* time Hadhrat turned towards him and this person asked for forgiveness. Hadhrat then admonished him,

Hadhrat: Time and again I looked towards you, but each time your abusive words which were said to me at the pond stab my heart like a dagger and this causes my heart to become gloomy. You are an ignorant person! What do you know? I have heard that a great personality like Hadhrat Moulana Anwar Shah Kashmiri رحمة الله عليه argued in favour of me in several places. Why shouldn't I appreciate such people?

Hadhrat Moulana Mahmood-ul-Hasan Sahib رحمة الله عليه whom people call Shaikh-ul-Hind (leader of India) yet he deserves to be called Shaikh-ul-`Aalam (leader of the world), how many times didn't he speak greatly of me?

Hadhrat Moulana Khaleel Ahmad Saharanpuri رحمة الله عليه was not my *ustaad* but a contemporary of my *ustaads* and I respect him and treat him in the rank of my *ustaads*. Hadhrat Moulana had explained to many people and made great considerations for me. Who are you?

A totally ignorant person, yet you use abusive language against me. Did you ever treat me after stabbing me with this dagger?

Person: You had announced that you had forgiven all those who had spoken ill of you. Therefore, I thought that you had also forgiven me.

Hadhrat: I will even announce now that I forgive everyone including you so that there will be no reason for taking revenge in this world and in the hereafter. However, what can I do with my heart? Whenever I wish to turn towards you, this dagger pierces me. This is not within my volition. I have forgiven you but what have you done?

Person: I had repented for my wrong.

Hadhrat: Very good, but did you ever inform me before that you had repented? I was under the impression that you have the same opinion of me as you had in the past. Now, you will be unable to benefit from me. Go to another *shaikh*.

Person: Could you refer me to someone else?

Hadhrat: At the moment my thoughts are scattered. Write your question on a piece of paper and place in this letterbox. At night, when I am at ease, I will reply to your letter.

Despite tremendous progress pride abases one so severely that it becomes difficult to progress again

Once, Hadhrat Shaikh رحمة الله عليه sent some people to Raipur to spend the month of Ramadhaan. Hadhrat Raipuri رحمة الله عليه laughed and said, "Sometimes a person falls asleep or goes elsewhere and appoints others to herd his flock."

One of Hadhrat Shaikh's *mureeds* returned from Raipur. Hadhrat Shaikh asked him, "Why did you return and what did Hadhrat Raipuri tell you?"

He replied, "Hadhrat Raipuri made *salaam* and said, 'I am at your service.'"

Hadhrat Shaikh said, "He meant that he was available to serve you regarding your reformation on condition that these people stay."

This person then said, "In Raipur meals are served immediately after *Maghrib* and there is no time for performing *awwaabeen salaah*."

Hadhrat Shaikh became extremely angry and addressed me, "Muftijee! Make a programme for him."

I replied, "Food should be arranged for him for three days from the kitchen and he should be allowed to perform *nafl salaah* for as long as he wishes. Thereafter send him to Nizamuddeen and he should remain there."

Hadhrat Shaikh accepted this suggestion.
This person told me, “You have made a very strange suggestion.”
I replied, “This is beneficial and better for you. Otherwise, you deserved a far worse punishment.”

Once, he asked me, “What’s the benefit in me coming here? I carry out the very same *ma`moolaat* (prescribed daily *`ibaadat*) over here that I carry out at home.”
I told him, “Then don’t come. Who asked you to spend Ramadhaan over here?”

This person was experiencing very great (spiritual) conditions. May Allah forbid, he fell so hard (spiritually) that it was very difficult for him to get up thereafter.
Hadhrat Shaikh had also mentioned in the *majlis* that certain people reach extremely high positions, but when they fall they fall so low that it is difficult to get up thereafter. Both of us understood this in the *majlis* very well.

When the *kitaab* reading would finish before *Maghrib*, some people would engage in *du`aa*, some in arranging the *iftari* (meals) and others in *muraaqabah* (meditation).
This person would say, “In the state of *muraaqabah* I saw Nabi ﷺ coming here. He walked around and looked at Hadhrat Shaikh and the others, and inspected the arrangements being made for *iftar*. Thereafter he left.”
This was the kind of incidents he would relate. However, he was caught up in pride. I told him, “You will never progress unless this pride is totally eradicated.”
Later, he became a *khaleefah* of Hadhrat Shaikh. Thereafter, when I met him, he no longer had pride and he was completely humble and down to earth.

The outcome of raising objections against the *mashaayikh* and running hither thither

During my student days, once when returning from the *musjid* after *Maghrib salaah*, I met someone who was in complete distress. He told me, "Molwi Sahib! You show me the solution."
I asked him, "Of what?"
He replied, "I am experiencing a severe pain in my heart. It is as if a sharp edged object has been inserted into my chest and it is now being pulled out. As long as I remain in the company of Hadhrat Moulana Husain Ahmad Madani I find ease, but as soon as I leave his company I start experiencing this severe pain. I have also visited many *mashaayikh* but to no avail."
I replied, "I am a student. What can I do?"

I then proceeded to my room. The next morning whilst going to the graveyard, as I passed the area where Jamiah Tibbiyyah presently is[49], I saw this person sitting beneath a tree. Previously, this area was an open field. Upon making salaam to him he called me. I went up to him and said, "I have heard that there was a certain person who was in the company of Hadhrat Thanwi and he had enjoyed excellent inspirations. However, his high spiritual state had thereafter deteriorated. Are you the same person?"
He replied, "Yes I am the same person."
He then related his entire incident: "I have six *shaikhs* and each one of them are alive. I had initially taken *bay`at* at the hands of Hadhrat Moulana Thanwi رحمة الله عليه and out of the seven years that I remained in his service I spent four years daily making him comfortable by fanning him. I was overcome with his love. Whenever Hadhrat would wake up to perform *salaah* I would follow him and start my *salaah* behind him, and I would imagine that *Qiyaamah* will commence immediately after the *salaam*.

[49] This area no longer exists.

Thereafter, my spiritual state began to gradually deteriorate; I abandoned the *zikr* and *wazeefahs*. I stopped performing *salaah* and I committed every vice that was not supposed to be carried out. I continued informing Hadhrat of my condition and the more I informed him the more difficult the prescriptions became. I underwent such harsh spiritual exercises that were far worse than the exercises which Hadhrat Nizamuddeen رحمة الله عليه prescribed for Shah Bu Sa`eed رحمة الله عليه.

Eventually, these exercises became unbearable and I wrote a note to Hadhrat Thanwi رحمة الله عليه and placed it in his mailbox: *From now onwards you will no more be my shaikh and I will no more remain your mureed.*

I then went to Shah Abdul Qadir Raipuri رحمة الله عليه. After relating my conditions, he said, 'Hadhrat Thanwi had gradually lowered you with great wisdom. He removed all the heat within you in three years. Had he taken it all out instantly, you would have landed in the grave.'

After leaving him, I went to Moulana Asghar Husain Mia Sahib. I sat in front of him with my head lowered. On seeing this Moulana said, 'Peer Sahib! Are you going to drop me to the ground through your *tawajjuh*? You would have been rewarded for your spiritual exercises. However, the outside environment is not suitable for you.'

I told him, 'I am not in need of any *thawaab* (reward) or *azaab* (punishment). I am in search of the *zaat* (being of Allah Ta`ala).'

Moulana then asked me, 'For how long are you able to look at the sun?'

I replied, 'Not even for a minute.'

He asked me, 'Are you able to see its reflection in the water?'

I replied, 'Yes, I can see it clearly.'

Moulana then said, 'His grandeur is like the sun. Therefore, look at the reflection of His grandeur.'

Thereafter, I went to Gangoh where Hafiz Muhammad Yaad Sahib had come. After relating my conditions to him he asked me to perform *salaah* hanging upside down. I would suspend a rope on the roof of the *musjid* and perform *salaah* hanging upside down.

Through this I gained tremendous benefit. Once, whilst still in Gangoh, Moulana Husain Ahmad Madani made a sudden appearance and I took such a liking for him that I asked him to make *tawajjuh* on me.
Moulana replied, 'You will have to first take *bay`at* at my hands before I can make *tawajjuh* on you.'
It was from then onwards that all these problems began. I went back to Hafiz Muhammad Yaad Sahib. He told me, 'I do not make *tawajjuh* on such people who continue roaming about.'
I do not know whether he is still alive or not."

Q: Why did this situation overcome this person?
A: The cause for this was insufficient knowledge and the zeal for doing things beyond one's capability. One thinks that just as some *buzurg* reached a certain level one should also reach that level.
Further, he had the habit of objecting to his *shaikh* and other *mashaayikh*. Hadhrat Thanwi رحمة الله عليه had mentioned that he had undergone numerous spiritual exercises but he had some reservations against his *shaikh*. The best solution for him now is that he should not even go to any other *khanqah* for he would fall into greater problems and worries.

For example, he had stated that the exercises he had underwent were far greater than the exercises that Hadhrat Nizamuddeen رحمة الله عليه instructed Shah Bu Sa`eed رحمة الله عليه to undergo. This is total ignorance and pride.

Why were there no *karamaat* (miracles) in the era of the Sahaabah ﷺ?

Q: Why did *karamaat* (miracles) not occur in the era of the Sahaabah ﷺ?

A: Karamaat did not occur in the era of the Sahaabah because Allah Ta`ala did not wish so. Thereafter, they appeared because Allah Ta`ala desired that they occur.

Someone posed this question to me in Makkah Mukarramah that these *karamaat* did not occur in the era of the Sahaabah. So, were they in any way lower in rank than those at whose hands these *karamaat* occurred as far as piety is concerned?

I answered that this was not the case. The level of the *wilaayat* (piety) of the Sahaabah was so much greater that nobody will ever be able to reach it.

Take for example a person who sets out for Hajj from Deoband. He will take a rickshaw to the station from where he will board a train going to Delhi. From certain areas people will travel by air whilst from other areas people will travel by sea. One will pass through many cities and towns during the journey.

On the other hand, one who resides in Makkah Mukarramah will not be required to undergo any of these procedures. If he wishes to perform Hajj he will go directly from Makkah to Mina and from there to `Arafaat. In no way does this imply that his Hajj is less rewarding. These are just means to reach the destination. They do not appear in his path but they appear in our path.

Meaning of یک در گیر محکم گیر - *yak dar geer muhkam geer* (hold to one door and hold firmly)

The meaning of یک در گیر محکم گیر is that one's *islaahi ta`alluq* (relationship for self-reformation) should be with only one person and he should have *mahabbat* (love) and *`aqeedat* (respect) for him. Some people relate the statement of Hadhrat Gangohi رحمة الله عليه where he said, "If Hadhrat Haji Imdaadullah Sahib رحمة الله عليه and Hadhrat Junaid Baghdaadi رحمة الله عليه were seated together, I will not raise my sight towards Hadhrat Junaid Baghdaadi رحمة الله عليه even though Hadhrat Haji

Sahib may be looking at him. I will only look towards Hadhrat Haji Sahib."
Allah Ta`ala alone knows on which occasion Hadhrat Gangohi رحمة الله عليه had said this.
Once on a train journey I happened to meet several people who were *bay`at* to a *mureed* of Hadhrat Shah Wasiyyullah رحمة الله عليه and they were going to visit Hadhrat Shah Wasiyyullah رحمة الله عليه. During our discussion this topic was brought about, so I asked them, "Where are you all going?"
They replied, "We are going to Ilaahabaad to visit Hadhrat Shah Wasiyyullah رحمة الله عليه."
I asked, "Why are you going there? Is not your travelling to Shah Wasiyyullah رحمة الله عليه useless? When Hadhrat Gangohi will not raise his sight towards Hadhrat Junaid Baghdaadi رحمة الله عليه in the presence of Hadhrat Haji Sahib, then how is it possible that you leave your *shaikh* and go to your *shaikh's shaikh*?"

This statement has fallen into the hands of a few ignorant people and they have started incorrectly using it. The method of each *shaikh's* training is different. The habits and character of everyone is not the same nor is each person's environment the same.
When one has linked oneself with one particular *shaikh* for one's *islaah* one should close one's eyes from everyone else. Only once the colours of the *shaikh* totally rub off onto him then will he be allowed to open his eyes. Otherwise, it is feared that he will take a liking for what another *shaikh* says resulting in him leaving out the instructions of his *shaikh* and practising the instructions of the other *shaikh*.

Hadhrat Shaikh's رحمة الله عليه procedure with his *mureeds*

When Hadhrat Shah Abdul Qadir Raipuri رحمة الله عليه would travel to Lucknow etc., Hadhrat Shaikh would write to his associates: *'Presently Hadhrat Raipuri is residing at a certain place. Go to him*

and engage in as much zikr as possible. Refer your queries to him and consider his teachings to be my teachings.'

Hadhrat Shaikh would send many of his *mureeds* to Raipur and at times, he would send some of them to Moulana Ilyaas رحمة الله عليه in Nizamuddeen.

It was the habit of Hadhrat Madani رحمة الله عليه that he would instruct his *mureeds* living in Saharanpur to visit Hadhrat Shaikh رحمة الله عليه and to attend his *majlis*.

This was the procedure of these personalities whilst others adopted another procedure. It is only a matter of a difference in temperament and there is no need for any objection. Each one of them feels that a particular method will be more beneficial. It is based on their *ijtihaad* (assessment) and experience.

Who nurtured this outsider?

Moulana Sifaatullah Sahib, the student and *khaleefah* of Hadhrat Moulana Madani رحمة الله عليه resided in A`zamgadh. Once, he went to Hadhrat Shah Moulana Wasiyyullah Sahib رحمة الله عليه. Hadhrat reprimanded him saying, "You are a mureed of Moulana Husain Ahmad Madani. Why have you come here?"

He meant that he should not have come without the permission of Hadhrat Madani. Moulana Sifaatullah wrote a letter to Moulana Madani.

Moulana replied: 'By all means you should definitely go to Moulana Wasiyyullah. We are one and the same. Both of us meet at Hadhrat Haji Imdaadullah Sahib رحمة الله عليه. He has received *khilaafat* from Hadhrat Moulana Thanwi Sahib and I have received *khilaafat* from Hadhrat Moulana Rasheed Ahmad Gangohi رحمة الله عليه and both of them are the *khulafa* of Hadhrat Haji Sahib. His *nisbat* (link with Allah Ta`ala) and *tawajjuh* (focus) is intact and he has made himself available for this purpose. My *tawajjuh* is scattered as I am occupied day and night in political conferences. You will derive more benefit

by going to him. Continue going to him. He will not focus his attention to you unless he is convinced that you are from amongst his lovers (confidants). There is a famous Urdu saying: پرائے پوت کس نے پالے - *paraay-e-poot kisne paala* (Who will nurture an outsider?)

Moulana Abdul Maajid Daryaabaadi رحمة الله عليه

Hadhrat Moulana Abdul Maajid Daryaabaadi initially went to Hadhrat Moulana Husain Ahmad Madani رحمة الله عليه for the purpose of taking *bay`at*. Moulana Madani suggested that he should go to Thanabawan. He told Moulana, "You take me to Thanabawan and request Hadhrat Thanwi to accept me for *bay`at*."

Hence, Moulana Madani went to Thanabawan and requested Hadhrat Thanwi to accept him for *bay`at*.

Hadhrat Thanwi said, "He wishes to take *bay`at* at your hands. Why don't you accept him for *bay`at*?"

Hadhrat Madani replied, "I am unfit for this task."

Hadhrat Thanwi then said, "I can also say that I am unfit for this task. Moulana, listen. Neither of us are Junaid or Shibli. Both of us have the ability to advise him, but you are the appropriate person for him because both of you are engaged in the service of people whereas I am not. I am a cause of remorse and grief to people. I regret over myself not being of service to people. He has compatibility with you and he will benefit from you."

Hence Moulana Thanwi did not accept him for *bay`at*.

The two thus returned to Deoband and Moulana Madani accepted him for *bay`at*.

When Moulana Abdul Maajid got off the bed at the time of *salaah* his shoes were on the opposite end of the bed. Moulana Madani got up hurriedly and placed his shoes in front of him.

On seeing this Moulana Abdul Maajid said, "Hadhrat, if you will place my shoes in this manner then this is exceeding the limits. My *islaah* has been made. Could you please allow me to go to Thanabawan?"

Moulana Madani replied, “From the very beginning I had told you to go to Thanabawan.”
When Moulana Abdul Maajid expressed to Moulana Thanwi his desire of forming an *islaahi ta`alluq* with him, Moulana Thanwi said, “You are *bay`at* to Moulana Madani and you are turning to me. Won’t he be hurt by this?”
Moulana Abdul Maajid replied, “Why must he take offence to this when he has sent me to you? If he does mind then there is no problem because I will then have two doors.”

On hearing this, Hadhrat Thanwi reprimanded him, “People say that you are a great philosopher. Is this the level of your understanding? لاحول و لا قوة إلاّ بالله. Your statement implies that if Moulana Madani becomes upset with you, you will come over to me and if I become angry with you, you will go over to Moulana Madani. Such a person will never benefit from either side.”

Eventually, he became displeased with Moulana Madani on some account and became a follower of Hadhrat Thanwi رحمة الله عليه. How was it ever possible thereafter that he associate with the Congress after linking himself with Moulana Thanwi رحمة الله عليه?

Q: What were the reasons for him becoming angry with Hadhrat Moulana Madani رحمة الله عليه?
A: One of the reasons was that he had written a letter to Moulana Madani. Hadhrat Madani replied on a page that had Hindi inscriptions on it. I don’t know what was written on it. On receiving the letter, Moulana Abdul Maajid wrote to Moulana Madani: ‘You wrote the reply on a page that had Hindi inscriptions. Have you become so affected by the Congress and the Hindus?’
Moulana Madani replied: ‘I do not know what was written on the page. I had written the letter and asked someone else to transcribe it. The original copy is in my possession and the transcribed copy has

been sent to you. It was this person who used the page that had the Hindi inscriptions and I have no knowledge of it.'

Moulana Abdul Maajid would tell his associates, "This should be done in this manner and that has to be done in a certain manner, but the present day *mashaayikh* do it in this way."

In this way he would refute the *mashaayikh*.

At times, his expression and statements would be blunt and frank and he would say, "The *mashaayikh* have destroyed the people and they call it *akhlaaq*. This is not *akhlaaq* but *ihlaak* (destruction). They are destroying the people."

Despite this, he would personally visit the *mashaayikh* and take his associates along as well.

Criticising the *mashaayikh*

A *khaleefah* of Hadhrat Thanwi resided in Makkah Mukarramah. He has now passed away. He would always criticise the *mashaayikh*. He would say, "Moulana Maseehullah Khan Sahib has said this, Moulana Yusuf Sahib came and said this and so and so said this."

Once I told him that someone from Kanpur had come to Saharanpur with the intention of taking *bay`at* at the hands of Hadhrat Shaikh رحمة الله عليه. After taking *bay`at* he returned to Kanpur.

He related his incident: I was very worried when I came to Saharanpur, because I did not know how much I will be reprimanded for being clean shaven. However, Hadhrat Shaikh did not utter a single word. Hadhrat Raipuri had also arrived at that time. When Hadhrat Shaikh met me he asked me the duration of my stay. When I replied that I was going to spend the night and leave the next day Hadhrat Shaikh asked me to come after *Fajr* to the house where Hadhrat Raipuri was based and he would conduct the *bay`at* there. After speaking to me Hadhrat Shaikh sent me to Hadhrat Raipuri. When I reached there I told Hadhrat Raipuri's *khaadim* (attendant) that I have come from Kanpur. Hadhrat Raipuri said, "No, no. Send him to Hadhrat Shaikh."

He had not mentioned that he had come to take *bay`at*. He only said that he came from Kanpur.

Nevertheless, I related this incident. After listening to it, he (the *khaleefah* of Hadhrat Thanwi) said, "He deceived the *taalib*. He should have advised him to keep a beard. He did not fulfil the rights of the *taalib*. Hadhrat Shaikh deceived him."
I said to myself that Allah Ta`ala alone knows what kind of a cancer has overcome him that he goes on looking at the faults of others ignoring himself.
I spoke to him firmly and said, "Do you know what the effect of this was? From that day until today he has never placed the blade on his face. Does the *taalib* deserve that he be reprimanded immediately? The objective is *islaah* and the pious have various ways of making *islaah*."

He had also mentioned that people speak ill of Hadhrat Shaikh. In reply to him I said, "For many days you stayed in Saharanpur and partook of meals with Hadhrat Shaikh. Did you ever hear him speaking ill of anybody? Those unfortunate people who speak ill of the *mashaayikh* are destroying their *Imaan*. You feel that they are worthy of being followed, but Hadhrat Shaikh is not worthy of being followed."

The poor man's condition deteriorated so fatally that he lost his sanity. He would then walk into anybody's home. When he completely lost his strength he remained in bed, and could neither counted from amongst the dead nor from the living. He passed his days in this manner until his death. However, he would still perform *tahajjud* and engage in *zikr* etc. He used to say, "My heart's desire is that there be someone to take from me what I have."
May Allah Ta`ala shower his mercy on us.

An excellent explanation of أنا الحق

Someone commented that amongst the *malfoozat* of Hadhrat Raipuri رحمة الله عليه which were read in the morning it was stated therein that when love reaches its peak the qualities and features of the beloved are transferred to the lover. Thus, whenever someone used to call Layla, Majnoon would think that he was being called. He used also say, "I am Layla."

Upon this Hadhrat said that since the morning the thought has been lingering in my mind that when the love for the beloved reaches such a level that the lover begins to think himself to be the beloved as in the case of Majnoon, then this was also the condition of Mansoor when he said أنا الحق. He had totally annihilated himself and his existence to the being of Allah Ta`ala.

Generally, the *mubtada* (subject) and *khabar* (object) are two different entities as far as the *mafhoom* (meaning) is concerned. However, as far as the reality of the two is concerned then they are one and the same. For example, زيد شاعر (Zaid is a poet.). In this *jumlah ismiyyah* (nominal clause) Zaid and شاعر (poet) are different, but شاعر has entered into Zaid to such an extent that Zaid's being and person has become a poet.

Likewise, in أنا الحق he annihilated himself so intensely into **الحق** that there was no independent existence of أنا (himself).

On the other hand, when Fir`oun claimed أنا ربّكم الأعلى (I am your lord the most high), instead of annihilating himself into ربّكم الاعلى he tried attaching ربّكم الاعلى to himself.

There are other explanations given for أنا الحق. One possible explanation is that أنا الحق was not uttered by the speaker himself, but he repeated a voice which he heard.

This is similar to the incident of a *buzurg* to whom a woman had once brought her child to be cured. He told her, "Who am I? Am I able to cure sicknesses? Am I Moosa or `Isa عليهما السلام?" On receiving this reply the woman became despondent and walked away. The buzurg heard a voice saying:

تو موسی کون عیسی کون؟ ما ی کنیم ما ی کنیم (Who is Moosa and `Isa? We are the ones who accomplish tasks.)

The *buzurg* immediately called this woman and began blowing on the child saying ما ی کنیم ما ی کنیم (We are the ones who accomplish tasks.)

This statement ما ی کنیم ما ی کنیم was not a claim of the *buzurg*. Instead, he experienced a state of ecstasy on hearing this voice of the unseen and with great enjoyment he repeated these words.

Hubb-e-Maal (love for wealth) and *Hubb-e-Jaah* (love for fame)

There are two types of love. One is *hubb-e-maal* and the other is *hubb-e-jaah*. I call *hubb-e-maal* and *hubb-e-jaah* جب مال و جاه - *jubb-e-maal* and *jubb-e-jaah* (pit of wealth and fame). These pits are so deep and dangerous that it is extremely difficult to come out of them.

(*Jubb* actually means a dark well. Allah Ta`ala states: و ألقوه في غيبت الجب *[and throw him into a dark well]*).

It is very difficult for the ulama to accept that they suffer from this. They will try to find every possible excuse to save themselves.

He is acting treacherously in my wealth

Someone had cast a glance at a strange woman. At night he heard a voice (Allah Ta`ala) in his dream saying, "The entire creation belongs to me. The world is my home and men and women are my bondsmen. The one who looks towards them without my permission has acted treacherously in my belongings."

The actual thing is that which you will receive when awake

Moulana Waajid Ali Sahib of Raipur was a *sahib-e-kashf* (one who receives inspiration). The correspondence of Hadhrat Khwaja Ma`soom used to be read by Hadhrat Raipuri رحمة الله عليه. Amongst the correspondence was a dream that someone had related. Hadhrat called Moulana Waajid Ali. When he came Hadhrat asked him to sit close to him. This person related that he saw the *`arsh* and many celestial objects.

In reply Khwaja Ma`soom said, "Reality is that which a person receives when awake. If you see a dream in which a crown is being placed on someone's head it would not make him a king. Therefore, whatever one sees in dreams is only *ahwaal* (a state that he is experiencing) and nothing else."

Hadhrat Sayyid Ahmad Shaheed رحمة الله عليه wrote to his *shaikh*, Hadhrat Shah Abdul `Azeez Sahib رحمة الله عليه explaining his condition that he saw such and such a thing. Shah Sahib replied: تلك أحوال تُربّى بها أطفال الطريقة (These are conditions through which the infants in *Tareeqat* are nurtured.).

Therefore, it is incorrect for one to stop his efforts and remain content with this.

If someone says that he saw Nabi ﷺ granting him *khilaafat* in a dream, then definitely it cannot be *shaitaan* that had appeared before him for *shaitaan* has not been granted the ability to assume the form of Nabi ﷺ. However, it will be foolish for this person to feel satisfied and content with this and think that he has now reached very high ranks.

Four types of *nisbat* (links with Allah Ta`ala)

In Tafeseer-e-Fathul `Azeez Hadhrat Shah Abdul `Azeez Sahib رحمة الله عليه has categorised *nisbat* into four categories:

(1) ***In`ikaasi*:** The example of this is that of a person who went to a *khanqah* and saw those residing there engaged in *zikr*, *muraaqabah* and *tilaawat* etc. and he was affected by this environment. Undoubtedly, he has received *nisbat* but it is not lasting nor is it of his own. It is like a person who walks into a perfume shop where *aggarbatti* (incense sticks) are burning. He opens the various perfume bottles and smells each one of them. However, when he walks out he comes out empty handed.

Many people come, engage in *zikr* etc., experience improvements and receive *nisbat*, but this nisbat is not lasting. It is only a reflection. When they are in the environment, they are inspired to do the same, but when they leave then this *nisbat* is also left behind.

(2) ***Ilqaa-'ee*:** This can be resembled to a burning lamp. An outsider brings his lamp and places the wick over the flame for it to set alight. He will be able to bring the lamp home provided there is no wind blowing outside. Now he will have to keep an eye on it.

If the oil dries out he will have to pour more oil. If the wick burns out he will have to replace it.

If a strong gust of wind has to blow or a few droplets of water have to fall on it, the fire will be extinguished. Similarly, if something falls on it from above it will die out.

This *nisbat* is such that it will terminate with the committing of sins.

(3) ***Islaahi*:** It is like a canal that has been connected to a large river for an orchard to be irrigated. The orchard continuously receives its supply of water through the canal and the river is flowing with tremendous force. The current is so strong that it will take along dry bush and even rocks. However this person still needs to tend to the canal. Otherwise, if a heap of stones or large pieces of a tree collect

in this canal it will obstruct the flow of the water having its repercussions.
This is *nisbat-e-islaahi*. The *nisbat* of the previous *mashaayikh* like Hadhrat Gangohi and Hadhrat Saharanpuri were of this nature.

(4) ***Ittihaadi*:** This is when the *shaikh* connects his pure and perfect *rooh* (soul) with great force to the *rooh* of the *taalib* so that the *shaikh's rooh* will have an effect on his *rooh*. This is the strongest type of *nisbat*.
The incident of Khwaja Baaqi Billah رحمة الله عليه is quite famous. Once, Khwaja Sahib received an unexpected guest and he did not have any meals to offer. Adjacent to his house was the an eating house of a cook. On seeing that Hadhrat Khwaja Sahib has received a guest he prepared some bread and curry which he presented to Hadhrat. Hadhrat Khwaja Sahib became extremely happy and said, "Ask for whatever you wish."
He replied, "Make me like you."
Hadhrat hesitated to accept this and explained to him that he would not be able to bear it. However, he insisted again.
Hadhrat Khwaja Sahib then took him into his room and Allah Ta`ala knows best what had taken place there. However, when the two emerged they were identical. It was difficult for the people to identify who was who, but the only difference was that Khwaja Sahib was still in his senses whereas the cook was very uneasy. Hence, in this state of semi-consciousness the cook passed away after three days.

Satisfaction in the bitter sip

Quarrelling during Hajj has been prohibited. Small issues become the means of sparking huge fights. One such issue is the washing of utensils. Several friends share a meal and after partaking of the meal, each one of them thinks that the next person will take the responsibility of washing the utensils and I am absolved of my duty.

Nevertheless, *alhamdulillah*, the *mu`takifeen* over here do not have the responsibility of washing the utensils. Allah Ta`ala has made the necessary arrangements. However, whilst sleeping it is possible that someone's leg may go on another person whereas a sleeping person is excused. رفع القلم عن ثلاث عن النائم حتى يستيقظ (Three people are excused. From them, one is a sleeping person.)

Therefore, if someone's hand or leg comes onto the bedding of another he should not become angry. Instead, he should overlook this and this is what one needs to bear in mind at all times. If one is inconvenienced by something that is against his temperament he should immediately think to himself that I have committed many sins. If I forgive and overlook this person's mistake, Allah Ta`ala will forgive me. It is a bargain.

ارحموا من في الأرض يرحمكم من في السماء (Show mercy to those on earth and the One in the sky will be merciful to you.)

An Urdu poem reads as follows:

کرو مہربانی تم اہل زمیں پر— خدا مہرباں ہوگا عرش بریں پر

Show kindness to those on earth and Allah Ta`ala will be kind to you on His sublime `arsh.

At the time of any calamity one should think that this calamity and difficulty has befallen me in order to take me into Jannah. One will then be able to enter Jannah with a clear record. The filth within him will be removed by these calamities. Thus, he will now be fit to enter Jannah. One will need to practise this a bit and he will thereafter lead a life of complete comfort and ease. Each person should endeavour to comfort the next person even if it requires that others receive comfort through him undergoing some difficulty. There will definitely be some bitterness in this sip. However, by practising and exercising it a bit the bitterness will gradually disappear.

Correspondence of Hadhrat Madani رحمة الله عليه

In one of his correspondence, Hadhrat Madani رحمة الله عليه has cited an example of a dirty cloth which has been given to the washer man. The washer man will wash it, strike it on a plank and then hit it with a stick. He bleaches it and lays it on the floor allowing others to step over it. Thereafter, he places it over the furnace and heats it. The fire thoroughly heats it so that the filth is removed from every fibre and strand. Once the dirt is removed, he pounds it with a stick and throws talc onto it after which he spreads it out. (Thereafter, it is ironed with a very hot iron.

After passing through all these processes, it is now fit to be worn by a prince. Initially it suffered so much of disgrace by being trampled, bleached and being pounded by a stick. After all this it becomes valuable and esteemed.

Likewise, to reach the position which will allow one to enter Jannah, it is absolutely necessary that the defects be removed from every vein.

Wisdom in facing difficulties

It is stated in the *hadeeth* that when Allah Ta`ala wishes to elevate a bondsman to a high rank but his actions do not to allow him to reach there, then Allah Ta`ala afflicts this person with difficulties and ailments. Once he adopts patience and tolerates this, this sickness will be a means for him entering *Jannah*. Thus, one's filth from within is removed in the *dunya* by means of these difficulties and trials. Now that he is cleansed, he may enter *Jannah*. Hence, one should contemplate upon this and explain this to oneself.

On the other hand, if one allows filth to collect within himself it will result in one complaining and making a hue and cry over petty things. One will say, "Why did he have to place his foot on my bedding? Why did he have to speak to me in this manner?"

In this way one places oneself in more difficulty.

Disdaining *takabbur* (pride)

Once one gains control over *takabbur*, then *Insha-Allah* one will be able to gain control over many other vices and evil habits. Lies, greed as well as jealousy are due to *takabbur*. It is a complete separate calamity.

Incident of Hadhrat Thanwi رحمة الله عليه

Hadhrat Thanwi رحمة الله عليه mentioned, "My father used to dictate his correspondence to me which I would then write. At that time, Persian was the standard language used in correspondence. Once my father used the word استمزاج – *istimzaaj* and I did not know its meaning. Instead of asking my father to explain the meaning to me because I did not know it, I told him, 'This is not a common word. Perhaps the addressee may not understand it. Use another familiar and easy word in place of it.' My father then used another word."

Hadhrat Thanwi then said, "Look at the shrewdness of the *nafs*. It did not want to expose its ignorance even to my father. The basic reason for this is that one assumes such a high post for one, which others cannot even reach. *Istimzaaj* is a Persian word and it is not derived from the Arabic language. It has the same meaning as استصواب رائے – *istiswaab-e-raaiy* (asking someone for his opinion)."

Beware! The swarm of bees are coming

Whomsoever Allah Ta`ala wishes to rectify in a pleasant manner, his faults clearly appear before him. One of my friends was *bay`at* to Hadhrat Raipuri رحمة الله عليه. He gave a personal account of himself that after taking *bay`at*, his actions all appeared before him; he committed this sin and that sin and he did this action. It was as if the sins were being committed at that time. On account of this he became very perturbed. Hadhrat Raipuri stated at that time, "Beware! The swarm of bees are coming."

When the *mureed* sits before his *shaikh* his actions appear before him and he should make *taubah* (repent) for those evil actions. It is actually the reflection of the *shaikh* that appears on the *mureed*. He begins to see the qualities that lie within the *shaikh*. The one who feels that these are my qualities has fallen in error for when he gets up from the *majlis* of the *shaikh* the reflection also disappears.

The collar of the obedience of Allah Ta`ala and His Rasul ﷺ

A pet dog normally has a collar around its neck. As long as it remains within the property of its owner, it remains safe. However, once it leaves the residence of its master and goes elsewhere, it is chased from every door. Thus, this is the very condition of a Muslim. As long as he allows the collar of the obedience of Allah Ta`ala and Rasulullah ﷺ to remain around his neck and he remains steadfast on the injunctions of Allah Ta`ala and Nabi ﷺ he will be protected from all calamities. Otherwise, he will be disgraced and humiliated wherever he goes.

Water would sprout forth from beneath your feet

Once, someone was feeling very thirsty and spotted a deer drinking water from a well, and the water had come up to the surface of the well. As he approached the well, the deer spotted him and fled whilst the water in the well immediately descended. He walked away and exclaimed, “How surprising is it! My value in Your sight is not even equal to a deer.” A voice from the unseen was heard saying, “The deer came without a rope and bucket whereas you have a rope and a bucket. Go now and drink. This time when he came to the well the water had come up to the surface. He then drank from there and filled his utensil. Bubbling with joy, he reached the place of Hadhrat Junaid Baghdaadi رحمة الله عليه. Upon seeing him Hadhrat Junaid رحمة الله عليه said, “If you exercised patience water would have sprouted from beneath your feet.”

Wearing the *kurta* and pants below the ankles

Q: How is it to wear the *kurta* and pants below the ankles? Sometimes whilst walking or getting up the pants go below the ankles.

A: Nabi ﷺ has explicitly warned: ما أسفل من الكعبين فهو في النار (The portion of the garment that flows below the ankles will be in the fire of Jahannum.) [i.e. This is a means of entering one into the fire of Jahannum.]

Therefore, one should exercise caution. Do not sew the garment so low that it reaches below the ankles. It should be well above the ankles. If it does come down, how low will it come?

Once, I sent a message to Gangoh that I needed a trouser to be sewn. Due to some reason, a tailor was asked to sew it. (Otherwise, the clothing used to generally be sewn at home.) When I inspected the trouser, I found that it flowed below my ankles. I removed it and placed it aside. I then took an oath that I will never sew my clothes by a tailor again.

The next time I went to Gangoh, when changing my clothes, I took a scissors and cut the portion beneath my ankles and placed it in front of my wife asking her to wear it and I hurriedly walked away. As I stepped out of the door, she caught hold of my hand and pleaded with me to allow her to hem it (after which I could still use it). I replied, “There is no need to hem it.” She said, “You are not in need of it but I am in need of it. Nobody will tell you anything, but they will tell me. Thereafter, they never sewed a trouser for me that flowed beneath my ankles. Their *islaah* was made.”

Q: Some *fuqahaa* state that this warning is only applicable to those who do so due to pride.

A: Hadhrat! Yes, fundamentally the warning is applicable to those who are proud, but if one does not do this out of pride then he resembles the proud ones. Hence, the warning indirectly refers to

him too. In addition, you know the *hadeeth*: من تشبه بقوم فهو منهم (One who resembles a people is counted from amongst them.)

Vanity is created through good clothing

Wearing good clothing also creates vanity. A person was condemned for not participating in jihad and the reason given was that he walked around arrogantly holding onto his good clothing. This vanity is created through good clothing.

Clothing of the *ashaab-us-suffah*

The ashaab-us-suffah resided in Musjid-un-Nabawi. Some of them only had a lungi (lower garment/sarong), others only had a shawl whilst some had to use the clothing of others to cover themselves. This was their condition. Why don't you ask about this type of clothing?

I am coming from Khurasaan

A man was seen travelling by dragging himself on the ground. Someone asked him,
Person: Who are you and where are you coming from?
Traveller: I am coming from Khurasaan.
Person: How long have you been travelling?
Traveller: It is now ten years.
Person: Where are you going?
Traveller: I am going to perform Hajj.

Tell me, how many things he must have experienced on his way during these ten years. However, these things are all things seen on the road and not the actual purpose.
In the light of this, understand *karamaat* (miracles). They are not the objective, but merely things which are on the path.

Special assistance for a debtor

Q: Hadhrat, I have many unpaid debts to settle and this is causing me great worry and concern.

A: You are concerned because you have to pay the debt with your personal wealth. Remember, Allah Ta`ala continuously assists the one who takes a loan due to a dire need and then has a firm determination to settle it.

Kindness to the *makhlooq* (creation)

Several people from Iran and other countries requested advice. In reply Hadhrat read out a couplet:

کہاں اس کا ہر گز نہ مانیگی دنیا   جو اپنی نصیحت پہ عامل نہ ہوگا

(The world will never take heed to the advice of the one who does not practise his own advice.)

It appears in the hadeeth: الراحمون يرحمهم الرحمن تبارك و تعالى ارحموا من في الأرض يرحمكم من في السماء (Rahman [Allah Ta`ala] will be affectionate to those who are merciful. Therefore, show kindness to those on earth and the One in the sky will show mercy to you.)

کرو مہربانی تم اہل زمیں پر   خدا مہرباں ہوگا عرش بریں پر

(Be merciful to those on earth and Allah Ta`ala in turn will be merciful to you on His sublime `arsh.)

One should deal with others in a manner that he wishes Allah Ta`ala to deal with him. For example, if one desires that Allah should overlook his shortcomings it will be necessary for him to overlook the faults of the makhlooq.

The month of Ramadhaan

The month of Ramadhaan is not a month for displeasing and angering others. Instead, it is a month wherein one is required to assist and show kindness to the makhlooq. The hadeeth explains this month to be: شهر الصبر و شهر المواساة (month of patience and kindness).

Serving the *mu`takifeen*

If one serves the *mu`takifeen* he will be granted a share in the *i`tikaaf* of every *mu`takif*. However, if one sits in *i`tikaaf* he will only receive the thawaab of his *i`tikaaf*.

What is a spiritual sickness and sin?

Sin can be referred to as a spiritual sickness and whatever is not a spiritual sickness is not a sin. Sins are voluntarily carried out and what is involuntarily carried out is not a sin. Therefore, if evil thoughts appear in the mind one should not be concerned about them for these are not sins or a spiritual sickness. However, it will become a spiritual sickness and a sin by entertaining such thoughts, or by verbally expressing it or by putting it into action. Furthermore, perform salaah in the manner as described by: كأنك تراه فإن لم تكن تراه فإنه يراك (as if you are seeing Him and if this is not possible then imagine that He is seeing you.). By performing salaah in this manner, khushoo` and khudhoo` (concentration, humility and fear of Allah) will be developed, the yearning for performing salaah will be created and its beautiful results will be produced.

Three portions of one's earnings

A non-Muslim from Ghaziabad came to Hadhrat and said: "I have heard that you have a prescription for repelling problems and worries. I am very worried since my business is not progressing. What is the cause for this?"

Hadhrat replied: "In principle, every person's fate has been predestined even before birth. He will definitely receive whatever has been predestined even though the entire creation wishes that he should not receive it, and if something is not predestined for anyone, he will never receive it even if the entire creation makes an effort for him to receive it.

Generally, there are two reasons for one's business not being productive. The first is not fulfilling a duty that was required to be fulfilled. This is extremely detrimental. One will remain disturbed and restless for as long as this duty is not fulfilled. The second cause is not discharging charity.
Therefore, if anything due to anybody is outstanding immediately fulfil it. If there is nothing that is due to anybody or you cannot remember having any responsibilities to discharge then give out some charity with the intention of it covering up for any undischarged responsibilities. Furthermore, do not forget the plight of the underprivileged.

کرو مہربانی تم اہل زمیں پر خدا مہرباں ہوگا عرش بریں پر

(Be merciful to those on earth and Allah Ta`ala in turn will be merciful to you on His sublime `arsh.) Allah Ta`ala will deal with you in the manner you deal with His creation. If you adopt a method of mercy and kindness towards the creation of Allah Ta`ala, mercy will also be shown to you. Therefore, divide your earning into three portions. Reinvest one portion in your business, spend one portion on your family and utilise one portion on the poor."

The *mahabbat* (love) for the *mashaayikh* is very effective

Hadhrat Moulana Abdul Qadir Raipuri رحمة الله عليه stated: "The love for the mashaayikh is alchemy, provided one's heart is not in kharkhasha (turmoil)."
I (Mufti Sahib رحمة الله عليه) then asked Hadhrat Raipuri the meaning of kharkhasha. Hadhrat answered, "It means that one questions the actions and statements of the shaikh."
(This means that one should wholeheartedly accept the statements and instructions of the mashaayikh without having any reservations or disputing over it. Hadhrat Thanwi رحمة الله عليه has quoted a statement of Hadhrat Moulana Muhammad Yaqoob Nanotwi رحمة الله عليه who said: "The student who does not enquire and the mureed who questions should both be sent to the pastures to graze animals.")

An Urdu poem reads as follows:

جلاسکتی ہے شمع کشتہ کو موج نفس ان کی   الٰہی کیا بھرا ہوتا ہے اہل دل کے سینوں میں
نہ پوچھ ان خرقہ پوشوں کو ارادت ہو تو دیکھ انکو   ید بیضا لئے بیٹھے ہیں اپنی آستینوں میں
تمنا درد دل کی ہے تو کر خدمت فقیروں کی   نہیں ملتا یہ گوہر بادشاہوں کے خزینوں میں

The ecstasy and enjoyment of their souls are able to set alight the lamp of a lover
O Allah! What is it that is concealed within the bosoms of the ahl-e-dil (pious)
Don't enquire regarding these ragged cloth people, look at them if you really have the intention to do so
They have assigned themselves to one spot whilst sitting with miracles tucked within their sleeves
If it is your heart's desire then serve the pious
For you will never find these gems in even the treasures of the kings

The exercise of *qillat-e-ta`aam* (eating less) is based on one's strength

Minimising on one's food intake is based on one's personal strength and time. If this is not the case then it will result in `ibaadat being suspended and delayed. The strength that the Sahaabah were bestowed with was such that they would spend the entire day engaged in jihaad and the entire night in `ibaadat despite them having only one khajjoor (date) to eat. On the other hand, nowadays it will be extremely difficult to manage this due to our limbs not being so strong. Therefore, Hadhrat Thanwi رحمة الله عليه mentioned, "Eat well and work well." He meant that one should eat until he still has the desire of eating three or four more morsels. Do not be like the person who used to eat a lot. When he was advised that the hadeeth instructs us to distribute the space in our stomachs into three portions; one for food, the other for water and the third for air, he replied, "The hadeeth is

absolutely correct. I eat a full share of food. There is no need to keep space for water, as it will find its place by itself, and whether the air comes or not, I am not concerned.
(Eat so much that the food will take you around. Don't eat so much that you have to carry it around.)

Three causes for ruining one's actions

Someone complained to Hadhrat Moulana Gangohi رحمة الله عليه of not having a yearning to do good works which he used to experience before. Hadhrat replied that there are generally three reasons for one's actions being ruined: (1) Inappropriate company (2) Doubtful improper food (3) Committing sins. Now reflect whether any of these have been committed and then make an effort to cover up for it.

Effect of inappropriate company and Hadhrat Raipuri's remedy

Regarding the first point (inappropriate company), there was a revert student in Mazaahir-ul-Uloom Saharanpur. After Asr salaah the students normally take a stroll towards the cemetery and crematorium where there is a temple. Once, this student also took a stroll in that direction. On that day, a few pundits from Haredewaar who were naked were seated there. This revert student sat with them and this corrupted his entire spiritual condition. Now he began experiencing a very strange state of mind; he lost interest in studying and he no more longed to perform salaah. At night when he lay down to sleep a vision of those pundits appeared before him and they were telling him, "Where have you gone? Come to us. This is the correct path." The next morning he approached Hadhrat Shaikh رحمة الله عليه and related his condition to him. Hadhrat Shaikh wrote a note and sent him to Raipur in the company of Hadhrat Raipuri رحمة الله عليه. He followed the instructions of Hadhrat Shaikh and proceeded to Raipur. On seeing the note, Hadhrat Raipuri requested him to stay for a few days. After a few days, he felt that he did not gain any benefit, so he

told Hadhrat Raipuri, “I have come here to be treated. If my ailment can be treated then I will remain here, otherwise I have not come here merely to eat. Would you then allow me to leave?”
Hadhrat first stressed on staying away from inappropriate company and then asked to promise never to join such people. Hadhrat then said, “I am nothing. However, there are certain bondsmen of Allah Ta`ala in the dunya who by them merely indicating towards your heart in this manner will make it constantly engaged in the remembrance of Allah Ta`ala.” Hadhrat had to just mention these words that his heart was rejuvenated. Once again, he began making zikr as he used to previously make and the state of mind he was experiencing after sitting with the pundits disappeared.

The ill-effect of inappropriate company

A great zaakir (one perpetually engaged in the remembrance of Allah) had once visited a non-Muslim who had undergone tremendous spiritual exercises. By merely sitting in his company the word kaafir was inscribed on his heart. Now, he found that he was not receiving any benefit when making zikr or doing paas-anfaas etc. He complained to a buzurg of his spiritual condition. This buzurg then referred him to another buzurg who used to twine ropes. As he approached him, the buzurg saw him from a distance and his spiritual condition was revealed to him. The buzurg continued twining his ropes and began saying, “O what has happened to you? O what has happened to you?” He now began twining it with more force and continued saying these words. As he uttered these words, the word kaafir was gradually eradicated from his heart and the state of his heart returned to its original state.

The chastisement for passing derogatory remarks against the *mashaayikh*

When the fatwa of Hadhrat Moulana Gangohi رحمة الله عليه regarding the permissibility of eating crows was circulated, a buzurg who resided in the north of India remarked, “Today crows have been made halaal.

Tomorrow vultures will also be made halaal." No sooner did he utter these words that he noticed that the noor in his heart disappeared. The enjoyment which he used to receive by carrying out `ibaadat had now vanished. He became extremely worried over his condition and visited a buzurg to whom he related his condition. The buzurg replied, "It seems that you have spoken ill of a great personality." He denied having said any such statement of this nature. The buzurg asked him to reflect over this matter. After some serious thought he said, "Yes, I had spoken ill of Hadhrat Moulana Gangohi." The buzurg said, "In that case you will have to travel to Gangoh and seek Moulana's forgiveness."

He immediately set out for Gangoh. Upon reaching Saharanpur, he entered a musjid near Khaani Baagh where he fell asleep. Hadhrat Gangohi appeared in his dream and said, "I have forgiven you." At once, he regained his original spiritual state and he began to experience the peace of mind that he used to experience before. He then returned home without going to Gangoh since in his opinion, now there was no need to proceed any further.

The effects of the above-mentioned causes

When the heart becomes absolutely clear and pure through zikr the smallest of sins will have a great impact on it. A stain will be visible on a cloth according to the cleanliness of the cloth. Therefore, inappropriate company will affect a clean heart very quickly. One needs to abstain from such company. When haraam food enters one's system the enjoyment in zikr and one's focus on Allah vanishes. One will sit and talk without any concern whether the time of salaah has passed or not and if one has to even perform salaah one will be inattentive. As for committing sins, it is even more detrimental and one needs to exercise more caution in staying away from them.

The difference between *azkaar* and *ashghaal*

Hadhrat Moulana Muhammad Ilyaas Sahib had once come to Saharanpur whilst I was there. He asked me, "What azkaar and

ashghaal do you presently practise?" I replied, "I do not even know the difference between azkaar and ashghaal." Moulana then explained, "That which is related to the tongue is referred to as azkaar and what is related to meditation is referred to as ashghaal."

The enjoyment of *zikr* is no more perceived

Hadhrat Moulana Mu`eenuddeen Sahib Muradabadi, khaleefah of Hadhrat Shaikh-ul-Hadeeth رحمة الله عليه said, "Hadhrat! I no longer perceive the enjoyment in zikr as I used to in the past."

Hadhrat replied, "When (initially) water is filled in a new earthenware jar a sound emanates from it. Thereafter, whenever water is filled in it there will be no noise, but it still bears water. Similar is the condition of zikr. In the beginning, one experiences enjoyment, but after the zikr is firmly embedded in one's heart the enjoyment is there, but is no more experienced like before."

I cannot cry despite making plenty of *muraaqabah* (meditation)

Q: Hadhrat! I make a lot of muraaqabah but I do not cry.

A: Allah Ta`ala deals with His bondsmen in different ways. The crying of some will please Allah Ta`ala whilst the laughing of others will please him. Therefore, there is no need to be worried and perturbed. Insha-Allah, you have acquired the pleasure of Allah Ta`ala and there is nothing to worry about.

A thief should not even be verbally abused

Hadhrat Gangohi رحمة الله عليه had mentioned: "Do not speak abusively to a thief. Do not curse him nor have the intention of taking revenge on the Day of Qiyaamah. Instead, be patient and forgive him. On account of this Allah Ta`ala will post one to an extremely high rank."

Effects of food

Q: What is the cause for the great amount of corruption and mischief that is prevalent nowadays?

A: The conditions that arise are as a result of the type of food people consume. Generally, people are not concerned as to whether the food is haraam or contaminated with haraam. If the food which is consumed is halaal, insha-Allah there will be no mischief.

Identifying the state of the income through the avenues in which it is spent

Shaikh Abdul Qadir Jilaani رحمة الله عليه mentioned: "O people! I realise the state of your wealth when I look at the manner in which it is spent. If I see that the wealth is spent in good avenues I understand that the income was halaal, and if it was spent in haraam and incorrect avenues I deduce that the income was haraam."

A Persian saying reads as: مال حرام بود بجائے حرام رفت (It was haraam wealth and it was spent in a haraam avenue.)

Reciting *Surah Fath* after a specific *salaah*

Q: After which salaah should Surah Fath be recited?

A: Recite it after the salaah that you wish to recite. Tilaawat is an `ibaadat. Therefore, whenever one is prepared to recite the Qur'aan he should engage himself in tilaawat.

Heedlessness of the *zikr* of Allah Ta`ala is worse than death

At times death is interpreted in a dream as heedlessness. A mureed who understood the language of birds had once gone to visit his shaikh. On the way, he rested beneath a tree where he heard the conversation of two birds. One said to the other, "How sad it is that this person is travelling to visit his shaikh whereas the shaikh has passed away." This did not deter the mureed from his trip and he

continued on his journey. Upon reaching the residence of the shaikh, he found the shaikh healthy and alive. After meeting the shaikh he said, “Hadhrat! We are living in such times that animals even lie.” He then related the conversation he overheard. The shaikh replied, “They spoke the truth. I was unmindful of the remembrance of Allah Ta`ala on that day and that is death for me. In fact, it is worse than death.”

Method of refraining from lying

A habitual liar related his condition to Hadhrat. In reply, Hadhrat said, “Ponder over the hadeeth in which it appears that the angels flee from a liar to the distance of one mile. (Tirmizi – Mishkaat, vol 2, pg 413) Imagine that Allah Ta`ala definitely knows of the lie, and if others learn of it how embarrassed won’t a person become. Allah Ta`ala and the makhlooq (creation) will be angry with him. Hence, why should one then do something which will earn the displeasure of both Allah Ta`ala and the makhlooq?”

Remedy for thinking ill of others

Q: I think low of those whom I see sinning, especially when they are ulama. The question that comes to mind is that how can they sin despite being ulama?

A: This is a sign of pure takabbur (as takabbur is thinking great of oneself and despising others). One should think to himself that I am also sinful and when Allah Ta`ala will forgive my sins, He will forgive the sins of the next person too. Further, the one who is concerned of his sins will not pay attention to the sins of others.

Shaitaan is the guide for the one who does not have a guide

When man does not have a guide, shaitaan becomes his guide and instils various thoughts in his mind. Once, someone sat in a particular musjid for i`tikaaf. After a few days, the congregation began to get the odour of excreta. When attempts were made to find out the cause,

they discovered that the odour was emanating from this person, as he would keep cats' faeces on a cotton wool bud in his pocket which he would repeatedly sniff. Upon enquiry, he replied, "Brothers, one needs to oppose his nafs (carnal desires). Thus, whenever my nafs has the urge to smell some fragrance then I oppose it by sniffing this excreta."

Look! Due to him not having a guide all his salaah which he had performed with the excreta in his pocket were not accepted. Over and above this, he was sinful for bringing impurities into the musjid and disturbing the other musallees too.

Examining the *mureed* after his *tarbiyat* (training)

Once, a buzurg sent his mureed to another buzurg to be examined after having undergone tarbiyat. A few days had passed and the mureed was sent back to his shaikh. The second buzurg sent a report, "This person speaks unnecessarily. During his stay I asked him if he was married. In reply he said that he was married and also has one child."

The question pertained to his marriage and he said that he has a child as well which was more than the question asked. On account of this, the buzurg regarded him to be speaking unnecessarily.

Importance of *i`tikaaf*

Q: (Hadhrat Mufti Isma`eel Kacholwi had enquired) Is the importance of i`tikaaf established from the Sahaabah ؓ?

A: Firstly, the Sahaabah had acquired the purpose and objective of i`tikaaf despite them going around and being occupied in their various works. Nowadays, it is even difficult to acquire this objective in i`tikaaf. However, the importance of i`tikaaf is established from the Sahaabah.

Once, Nabi ﷺ sat in i`tikaaf during the first ten days of Ramadhaan and the Sahaabah joined him. Nabi ﷺ then sat for the second ten days. Thereafter, Nabi ﷺ mentioned, "I sat in i`tikaaf during the first ten days in search of lailat-ul-qadr. Thereafter, I sat in the second ten

days for the same purpose. Someone then told me that it is in the last ten days. (Therefore, i`tikaaf will be observed in the last ten days.) Those who wish to sit in i`tikaaf should do so." Hence, Nabi ﷺ observed i`tikaaf as well as the Sahaabah. (Saheeh Muslim, vol 1, pg 370) (In Saheeh Bukhaari, vol 1, pg 271 these words appear: "Whoever joined me in the first ten days for i`tikaaf should observe *i`tikaaf* during the last ten days.")

Tents were also erected for the *azwaaj-e-mutahharaat*.[50] After the demise of Nabi ﷺ, it is reported that they would make i`tikaaf in their homes. (Bukhaari, vol 1, pg 272/ Muslim, vol 1, pg 371)

Similarly, a sahaabi by the name of Abdullah bin Unais ﷺ who used to reside in the wilderness would come to Madinah Munawwarah to sit in i`tikaaf on the twenty-third night of Ramadhaan. He would enter the musjid after `Asr on the twenty-second and leave the next morning on his conveyance which was kept at the entrance of the musjid. (Mishkaat, vol 1, pg 182)

Apart from this, the Qur'aan Shareef states: وَلَا تُبَاشِرُوْهُنَّ وَاَنْتُمْ عٰكِفُوْنَ فِي الْمَسٰجِدِ (Do not indulge in sexual relationship whilst in i`tikaaf.) The word اَنْتُمْ (you – plural) is general and includes everyone. The importance of i`tikaaf can be understood from it.

The fuqahaa state that it is mustahab for women to sit in i`tikaaf at home in their places of salaah.

They have also recorded that the period of i`tikaaf can be for a little while. For example, one can make the intention of i`tikaaf when he enters the musjid to perform salaah.

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[50] Nabi ﷺ was not pleased with this idea because he feared that they were not totally sincere or on account of *ghairat* (possessiveness) since other men also frequent the *musjid* amongst whom will be munaafiqeen and villagers. Furthermore, they will also have the need to leave the *musjid* to fulfil their needs. Another reason was that by them being present in the *musjid* the purpose of *i`tikaaf*; disassociating with the *dunya* and one's spouse will be defeated. (Sharh-un-Nawawi of Muslim, vol 1, pg 371)

Purpose of *i`tikaaf*

Q: Does one sit in i`tikaaf to carry out `ibaadat or to merely remain in seclusion?
A: Together with remaining in seclusion, abundant `ibaadat also needs to be carried out.

Q: What is meant by seclusion?
A: It is when one feels that he does not need to go to a particular place or do a certain work or meet someone. Whatever time one has should be reserved for `ibaadat.
(An Urdu saying is as follows: میں ہوں اور یاد میرے رب کی – It is only myself and the thought of my Rabb.)

Abandoning actions due to the fear of *riyaa* (show)

One should not abandon actions due to the fear of riyaa. This is only a ploy of shaitaan. Shaitaan misleads man in different ways. At times, he destroys the good deeds by causing one to feel proud of himself. He makes one unmindful of Allah Ta`ala. At times, he makes people abandon good deeds due to the fear of riyaa. Therefore, one should not leave out any action due to such thoughts since this is only a plot of shaitaan.

Zikr-e-Jahri (audible *zikr*) and *Sirri* (inaudible *zikr*)

Q: It is customary in Kashmir to make zikr aloud. Some say that this is incorrect and that zikr should be done inaudibly. Others say that Islam spread to Kashmir through the medium of khanqahs and not musjids. The pious would emphasise on making loud zikr since the people were non-Muslims and this would be a reminder for them.
A: Hadhrat Shah Abdur Raheem Wilaayati رحمة الله عليه used to sit on a hill and make zikr and his voice used to travel very far. Moulana Rasheed Ahmad Gangohi رحمة الله عليه used to practise loud zikr right until his demise. At the time of zikr he would close the shutters in his room and if someone stood outside he would be able to hear the zikr.

Hadhrat Moulana Muhammad Ilyaas Sahib رحمة الله عليه used to make zikr aloud until he became bed-ridden.
All types of zikr are permissible, whether audible or inaudible, individually or in congregation. However, the practice that is in vogue over here, where zikr is made immediately after the fardh salaah is incorrect. It is also incorrect to regard it as such a necessary act that one begins to disdain those who do not participate in it. Yesterday someone said that this should not be stopped as this would then spark a huge problem. It is as if people consider it to be necessary.
If a buzurg initiated a method which is not proven from the Qur'aan or hadeeth for a temporary benefit and there is no evil associated with it then it will be incorrect to continue practising it after its benefit has been achieved. Further, it will also be incorrect to consider it as a practice sanctioned by shari`ah as this leads to التزام ما لا يلزم – regarding an unnecessary action as necessary. It is erroneous to regard a permissible action as necessary to the extent that leaving it out is equated to leaving out a fardh or wajib act. A remedy should be left at the level of a remedy.
Hadhrat Moulana Muhammad Ilyaas Sahib's father, Moulana Muhammad Isma`eel رحمة الله عليه (had mentioned to Hadhrat Moulana Gangohi), "I do not have any affinity with ashghaal (sufi practices). I treat myself by the masnoon du`aas."
Hadhrat Moulana replied, "You have reached the stage of ihsaan. You do not require these exercises."
One thing is `ilaaj (treatment) for which experience is sufficient as its efficiency is proven through experience. However, it should be such a treatment which is not prohibited by shari`ah. If there is no prohibition from the side of shari`ah then there is no harm in administering such treatment. For example, a person suffers from a skin disease and he has developed pimples. Such a person will be treated with medication which will ripen the pimples so that the matter will be easily ejected. He will then be asked to take a laxative

to clear his entire system and the dryness that has appeared will also be removed.
Similar is the case of making dharb (striking the head at the time of zikr). It is only a treatment and not an `ibaadat.
According to varying circumstances certain people are asked to practise zikr-e-jahri whilst others are asked to practise zikr-e-Sirri. Previously, the minds of people were very strong and they would strike their heads with extreme force with their voice being heard from far. Nowadays, people have become weak. If they begin striking their heads with extreme force, they would become mentally deranged after a few days and one does not know what they will begin to speak. Therefore, such types of practices are not practised presently.
It is also a great mistake to have the musjid and khanqah separately. This causes people to differentiate between the effort of the musjid and khanqah. Where did the ashaab-us-suffah live? They all lived on the platform in Musjid-un-Nabawi whilst they practised the khanqah effort.

Meaning of *ghinaa*

Q: People normally use the word *ghinaa*. What is meant by *ghinaa-e-baatin*?
A: It refers to the contentment and independence of the heart.

Q: What should one be independent from?
A: There are different levels. The highest level is for one to be independent from all material things.
Q: What is the reality of seclusion?
A: The heart should not wander about and have hopes in others.

Q: Is the involvement in the administrational affairs of the madrasah against seclusion?

A: No. The heart should remain focused on Allah Ta`ala. Pin all your hopes on Allah Ta`ala. Do not have hopes of having your needs fulfilled through certain avenues.

Effects of improper company

Q: Non-Muslims are regarded as improper company. If whilst moving around one comes across a hindu sadhu (ascetic) is there a fear of being affected by him?

A: Once after the annual jalsah of Madrasah Mazaahir-ul-Uloom Saharanpur, when the guests were returning home a mureed of Moulana Saharanpuri boarded a train. Seated nearby was a hindu sadhu. The sadhu asked him the reason for the large crowd. He replied, "There lives here a saint by the name of Moulana Khaleel Ahmad Saharanpuri. People from far and wide had come to visit him and they are all returning home."

The sadhu lowered his head in meditation and thus began affecting the mureed. He experienced a sense of fear from within. He became perturbed as to why he was experiencing this fear whereas he was in a built-up place with people around and not in the wilderness. He then visualised that Hadhrat Saharanpuri رحمة الله عليه was standing beside him asking him to read حسبنا الله و نعم الوكيل. His tongue was motionless and he began reciting this du`aa from his heart. The feeling of fear began to disappear as clouds disperse.

The sadhu then raised his head and said, "Your shaikh is really powerful. This is all that I could do." This appears in Tazkirat-ul-Khaleel.

Hadhrat Shah Abdul Qadir Raipuri رحمة الله عليه used to relate that in Kohe Mansoor he would take a walk after making zikr in the morning. Once he saw a hindu ascetic from a distance. He cast a glance at Moulana and it felt as if a bullet had struck him. Hadhrat indicated with his hands that we do not need these things. However, the effects of this remained till the evening.

With whom must one take *bay`at*?

One should take bay`at with someone who lives in close proximity so that he will be able to continuously relate his conditions to him. An uncle of mine who lives in Karachi requested that I accept him for bay`at. I told him, “If you wish to take bay`at merely for receiving barkat then I will accept you for bay`at immediately. However, if you wish to take bay`at to improve yourself and cleanse your heart then so and so buzurg is present.” He then listened to my advice.

A *mureed* of Hadhrat Gangohi رحمة الله عليه

Maahi Kota is a place between Deoband and Gagelheri. It is actually two separate villages. One is Maahi and the other is Kota. However, people join both together in speech. There lived a person by the title of Shah Jee in this village, his actual name being Abdul Hameed. He used to come to Saharanpur for jumu`ah and in his youth he used to go to Gangoh for jumu`ah during the lifetime of Hadhrat Gangohi رحمة الله عليه. I had once gone to his village. At night, the bed was placed outside on the rooftop. Shah Jee was close by. I asked him, “Shah Jee! Did you take bay`at at the hands of Hadhrat Gangohi رحمة الله عليه?” He replied in the affirmative. I asked him to relate to me something about Hadhrat.

He replied, “What can I say? I was a mureed of Hadhrat. After taking bay`at I came here. I was very fond of watching plays (amusement with music) and dramas. Plays are one form of movies. (Previously they would have plays at wedding functions.) A wedding function was to be held in the next village where a play was to be performed.” On that night whilst lying on this roof I came to know of the play in the next village. I made up my mind to watch it. However, if I were to walk down the staircase I would have to pass my father who was in the courtyard and he will ask me regarding my departure at this time of the night. There was a long beam that extended beyond the roof. I planned to hang onto it and jump down. As I placed my hands onto the beam with my legs in midair I felt as if something struck my

heart reminding me that I had made taubah (repentance) at the hands of Hadhrat Gangohi, yet I am still going to watch this play. I immediately climbed back onto the roof and lied in bed reciting istighfaar. After a little while the thought of going to the play came back to my mind. I came back to the beam, but as I placed my hand on it the thought of my taubah struck me again after which I returned to my place. The thought of going came back to mind and this continued till the Fajr azaan was called out. I then recited لا حول و لا قوة إلا بالله. Ever since, even the thought of viewing a play has not come to my mind.

Kashf-e-Quboor (seeing the conditions of the graves)

Hadhrat Shah Waliyyullah رحمة الله عليه and a few others have explained the method of acquiring *kashf-e-quboor*.

Q: Why did they explain these methods?

A: The purpose apparently seems to be that one will be able to derive inspiration from Allah in the presence of the *buzrug's rooh* and benefit can only be derived from the deceased after one has `aqeedat (reverence) for him.

Q: By *`aqeedat* is it meant that one feels that this person was a buzurg and a special bondsman of Allah Ta`ala?

A: Yes. This is intended by `aqeedat. It will also be incorrect to feel that each and every person is a buzurg.

Forgiveness of a *mukhannath* (hermaphrodite)

Someone passed a janaazah that was being led to the cemetery. He noticed that there were three men carrying the janaazah and the fourth person was a woman. He asked the woman, "Whose janaazah is this?" She replied, "It is my son's janaazah. People disdained and despised him because he was a mukhannath. Therefore, I was unable to even find four men to carry his janaazah. That is why I am carrying the fourth corner." He asked her to move aside and he took

over the fourth corner. He went to the cemetery and assisted in the burial.

At night, he dreamt of a splendid and magnificent palace. A beautiful throne was placed and someone was seated on it. He asked him, "Are you the very same person regarding whom his mother had spoken?" He replied in the affirmative. He then asked him, "How did you reach this rank?" He replied, "People used to continuously swear me, speak ill of me and mock at me, but never did I reply to them. It is on account of this that Allah Ta`ala has forgiven my sins."

Statement of Hadhrat Thanwi رحمة الله عليه

Hadhrat Moulana Thanwi رحمة الله عليه wrote: "If a staunch follower of the sunnat passes away, I fear that he might be taken to task for some deed. On the other hand, when a sinner passes away I anticipate that he be forgiven on account of some action. Allah Ta`ala is not compelled by any set of regulations or laws."

Date of Sir Sayyid Ahmad Khan's death

When Sir Sayyid Ahmad Khan died someone said that the numerical value of the date of his demise is غُفِرَ لَهُ (he is forgiven). When Hadhrat Shaikh-ul-Hind was informed of this he said, "Is it غفر له or هَلْ غُفِرَ (is he forgiven?)?"

Deriving *faiz* (benefit) from the grave

Someone from Hyderabad had asked me in his correspondence for permission to visit a mazaar (mausoleum) in Hyderabad and derive faiz from it?

In reply I wrote that you should go to the grave and greet according to the sunnat method. Remain there reciting Qur'aan as a form of esaal-e-thawaab and make du`aa for the deceased's forgiveness and your forgiveness. This is enough. Our capabilities have weakened to such an extent that we find it difficult to derive benefit from a living saint even whilst seated in front of him. Allah Ta`ala alone knows

what shaitaan will teach you and ask you to recite. He will confuse you. You will be under the misconception that you are deriving benefit from the grave whereas you do not have the ability to derive benefit from the grave.
The proofs of *shari`ah* as explained by the fuqahaa are the Qur'aan, hadeeth, ijmaa` (consensus) and qiyaas (analogy). No mention of kashf has been made.

The *kashf* of Imaam Abu Hanifah رحمة الله عليه

It is famous regarding the kashf of Imaam Abu Hanifah رحمة الله عليه that on seeing the water used in wudhu he would be able to specify the sins committed by that person, as the water of wudhu washes away the sins of a person.

Who is a Chishti in this gathering?

Once, Mirza Jaan-e-Jaana رحمة الله عليه began enumerating his mureedeen (associates). He lowered his head and cast his tawajjuh on his mureeds. After some time he raised his head and said, "Who is a Chishti in the gathering?" Someone stood up and said, "Hadhrat! This khaadim (servant) is a Chishti." Mirza Sahib said, "I was wondering why my tawajjuh was rejected and why it was not being accepted."

Status of Mirza Mazhar Jaan-e-Jaana رحمة الله عليه

Hadhrat Shah Waliyyullah Sahib رحمة الله عليه said, "I received kashf of the affairs of the entire world. It seemed to me like the lines on my palms. Presently, there is no person higher in rank than Mirza Jaan-e-Jaana.

Zikr is not lower than *samaa`*

Hadhrat Moulana Zafar Ahmad Sahib رحمة الله عليه was bay`at to Hadhrat Moulana Saharanpuri رحمة الله عليه. He once told him, "Hadhrat! I wish to

listen to samaa`. Moulana Saharanpuri replied, “Mia Zafar Ahmad, your zikr is nothing less than simaa`.

گرہوست کشد کہ بہ سیر سرد و سخن درآ -توز غنچہ کم نہ دمیدئی دردل کشابہ چمن درا

If you desire to stroll around the Jasmine and Cypress plants then you yourself are not less than a rose bud. So open the door of your heart and stroll in the garden.

Moulana Zafar Ahmad’s dream and *khilaafat*

Moulana Zafar Ahmad had seen a dream at around the time when Hadhrat Saharanpuri رحمة الله عليه was about to set out on his journey for Hijaaz. The gist of it was that he saw Haji Imdaadullah Sahib رحمة الله عليه and he requested him to make du`aa that he becomes a saahib-e-nisbat. Hadhrat Haji Sahib replied, “You have already gained nisbat. However, if you wish to reform your character then go to your maternal uncle (Moulana Thanwi). Hence, he went to Hadhrat Thanwi رحمة الله عليه and after some time he received khilaafat. Hadhrat Thanwi used to comment on this dream, “Alas. The deceased also have such thoughts of me.”

Zikr of إلا الله at the well in Gangoh

The pond that is on the side of the khanqah of Hadhrat Gangohi was twice as large during his lifetime. The washermen used to start washing the clothes from as early as tahajjud. When raising the clothes to strike they would say لا إله and when they would strike it on the stone, they would say إلاّ الله. In this way, all the washermen used to recite لا إله الاّ الله whilst striking with force and in the darkness of the night, their voices would be heard two miles away. People coming in from Saharanpur would hear them and say that Gangoh is near.

Hadhrat Thanwi رحمة الله عليه showing preference to others and his firmness on his principles

The condition of people has become such that they sit as their *shaikh* sits and speak in the manner their *shaikh* speaks.

I saw a large notebook in someone's possession wherein he used to write his *ahwaal* (spiritual conditions) which he used to relate to his *shaikh*. He told me, "The very first thing that I adopted was the firmness of my *shaikh*."

People adopt the firm approach of Hadhrat Thanwi رحمة الله عليه, but they ignore Hadhrat's quality of giving preference to others and acknowledging the position of people.

Someone had undertaken a very long journey to visit Hadhrat Thanwi رحمة الله عليه without seeking Hadhrat's permission. Upon his arrival Hadhrat sent him back. After three days Hadhrat said, "I have not been able to sleep for the past three nights out of concern and worry for that person. How much of money he might have spent? How much of time it must have taken him to come here and how much of effort he must have made? It would have been much better if he sought permission prior to coming. I have been unable to sleep for the past three nights on account of him and I am so firm on my principles that I sent him back home."

This person had written in his book that once in his letter to his *shaikh*, he had conveyed salaams to his wife. On account of this he was taken to task. Is this not disrespect to the *shaikh*? I told him, "This is sufficient for your *islaah*."

He used to note down all his letters and their replies in this notebook.

Who misled you?

Someone came to Hadhrat and said, "Hadhrat! I experience pain in my knees." Hadhrat replied, "So what is the problem then? This is a sign of piety. Hadhrat Madani رحمة الله عليه used to experience pain in his

knees during his old age. Hadhrat Shaikh used also experience pain in his knees. There were several other buzurgs who used to experience pain in their knees as well."

This person then said, "Hadhrat, please make *du`aa* for me." Hadhrat replied, "May your piety not be lost with the pain. I will make *du`aa* in the following manner that you are relieved of your pain and your piety still remains. Pain is a *ni`mat* (blessing) from Allah Ta`ala which we are unable to tolerate due to our weakness. Likewise, health is also a *ni`mat*. Therefore, *du`aa* should be made in the following manner that O Allah! Transform the *ni`mat* of pain into the *ni`mat* of good health."

He then said, "Hadhrat! I have to go now." Hadhrat told him, "Who has misled you and made you believe that you are experiencing pain in your knees? How can one undertake such a long journey if he experiences pain in his knees?"

Reprimanding a student for arriving without seeking permission

A student studying *Hidaayah* etc. at Madrasah Ta`leemuddeen, Dhabel came to Hadhrat. Hadhrat asked him:

Hadhrat: Why have you come?

Student: I have come to stay in your company and service.

Hadhrat: What will you do?

Student: I intend self-reformation.

Hadhrat: Did you seek permission to come here?

Student: No. I came thinking that I will seek permission on arrival.

Hadhrat: There are two possibilities regarding your request. You will either be granted permission or rejected. Will you go back if you are not granted permission?

The student remained silent.

Hadhrat: You have adopted an incorrect approach. Had you sought permission in advance by correspondence, then you would have been given the appropriate advice of either coming or remaining in madrasah and continuing with work.

I do not have female quarters

Someone wrote to me expressing his desire to spend three days with me. I granted him permission to come. However, when he came, he brought his wife along.

I told him, "You sought permission for yourself only. Why did you bring your wife along as well? You know that I stay in the madrasah and I have no female accommodation."

He remained silent. The poor woman ended up sitting the entire day on the straw mat in front of the entrance and at nightfall he returned with his wife. After returning home, he wrote a letter of apology.

The friend takes me wherever He wishes

Mention was made of Hakeem Abdur Rasheed Sahib رحمة الله عليه, the grandson of Hadhrat Gangohi رحمة الله عليه. Hadhrat said, "I had once gone to visit Hakeem Sahib. He asked me regarding my numerous travels, 'Don't you feel uneasy by travelling so much?' I replied (the Persian couplet is as follows):

رشتہ در گردنم افگندہ دوست - می بردہر جاکہ خاطر خواہ اوست

My friend (Allah Ta`ala) has placed a rope around my neck. He takes me wherever He wishes."

Taj Baba Haydarabadi

A friend of ours related: After offering my *salaat* and *salaam* at the *rodha-e-aqdas* (grave of Nabi ﷺ) I went onto one side and began reciting the Qur'aan. Someone from Taj Baba Haydarabadi's district in Mahboob Nagar came from behind and caught hold of my shoulder and shook me. I turned around and found that it was someone dressed in a black *kurta*. I cannot remember whether he had anything beneath the *kurta* or not.

He addressed me saying, "Nabi ﷺ is pleased with you and he has made *musafahah* with you (shook your hands)." I told him that I did not know anything about this. He replied, "His *musafahah* takes place in this manner."

I asked him, "Who are you and where do you live?"
He replied that he lived in a certain district which I remembered. After returning home, I visited the area. I enquired from the people if they knew of any moulana in this area by this particular name. They replied that they did not know of any moulana by this name but they did know of an insane person by this name who has been living in the prison for quite some time. I expressed to them my desire of visiting him. On reaching the prison, we found that the attendants and workers were at the entrance. They said, "This particular person has sent us from inside with the instructions to receive his guest." I replied, "I have come to visit him." They then told me to come inside and said that I was the person who they were asked to welcome.
When I came to the cell I found that he was the very same person wearing a long black *kurta*. I asked him, "Hadhrat! People have informed me that you have been imprisoned for some time whereas I saw you in Madinah Tayyibah." He began to laugh and said, "O you fool! Can these iron bars prevent me from going and coming? These people are mad."

Presently his son is working in America. When I had gone to America he told his son, "Mufti Mahmood Sahib is coming. He is the *qutub* of the era. Take special care of him."

Hadhrat Mujaddid Alf-e-Thaani رحمة الله عليه meeting Khwajah Baaqi Billah رحمة الله عليه on his journey for Hajj

When Hadhrat Mujadd Alf-e-Thaani رحمة الله عليه set out on his journey for Hajj and reached Delhi he met Khwajah Baaqi Billah رحمة الله عليه. Khwajah Sahib asked him, "Where are you going?" Mujaddid Sahib replied, "I am on my way for Hajj to visit the Ka`bah. Khwajah Sahib asked him, "Have you visited the owner of the Ka`bah?" Mujaddid Sahib replied, "No. If you can make me visit him then I will not go."

On account of this, he changed his plans and cancelled his trip. He then remained in the service of Khwajah Sahib.

Q: Why don't the people obey the pious in this manner any more? If a *buzurg* tells someone who is going for Hajj to remain in *zikr* and other spiritual exercises before going for Hajj he will not do so. He feels that the *buzurg* is preventing him from performing Hajj. What is the reason for this?
A: People do not have the regards and respect for the work that makes one a *buzurg*.

How can one be a *buzurg* if the east or west are not before him?

There lived a *buzurg* in the past by the name of *Shaikh* Najaatullah رحمة الله عليه. The name of his *khanqah* was *aastaanah najaatiyyah*. Hadhrat Thanwi رحمة الله عليه has related that he possessed a very strong *nisbat* (link) with Allah Ta`ala. He had four sons of which three followed him and one was free-minded. He would always be displeased with him. Someone interceded on his behalf and said, "Hadhrat! He has now made his *islaah* (reformed himself). Be happy with him. People are complaining of your constant displeasure."
The *buzurg* took him to his room and made him engage in *muraaqabah* (meditation). In his *muraaqabah* he saw that the son was interfering with an immoral woman. He then said, "How can one be a *buzurg* if the east and west are not before him?"
Before his death, he bequeathed that only his three sons should perform his *ghusl*. When he passed away the barber brought a utensil of water with *khitmi* (a type of detergent) to wash his head. As he entered, the *buzurg* opened his eye and stared at him. On seeing this, he became terrified and ran away.
He had also bequeathed that his free-minded son should not participate in his *janaazah*. It happened such that at the time of his demise this son was out of the village. On receiving the news of his father's demise he made the arrangements to return but for some

reason it was not possible for him to reach the village though it was nearby. It was only after the *janaazah* and burial that he arrived.

Feeding for the sake of pomp and glory is fruitless

A follower of Hadhrat Gangohi رحمة الله عليه related: A disastrous plague broke out in our village. A *buzurg* recommended that food should be fed for the sake of Allah Ta`ala. Hence, a lot of food was prepared. Before the food was served, a tall poor person came and asked for some food. The people asked him to be patient and not to rush. He said, "I am a poor person and I am hungry. Give me a plate of food." The people refused to serve him immediately and reprimanded him. They asked him to be seated so that everyone could be fed elegantly.

He turned around and walked away so swiftly that I was finding difficulty in keeping up with him. I shouted out to him, "Don't walk so swiftly. Why are you going out of the town? I will feed you."

He replied, "I belong to the race of *jinnat* and I am not hungry. Look, our dwellings are in that direction." He then showed me his people to me and said, "I had only come to test the people whether they were feeding for the sake of Allah Ta`ala or whether it was for show. Therefore, tomorrow at the time of Fajr *azaan* we are going to attack the people of this town. If you wish to be saved from us, then move out of this town with all your dependants."

He then left the town. The next morning he was informed that people had developed some fatal disease which led to their death and many people died in this manner.

Incident of *quwwat-e-tasarruf* (strength of imagination)

In Saharanpur, a person from the Ambetha area used to say, "I am able to enable anyone to see Nabi ﷺ by merely placing his head beneath my arm." Someone asked Moulana Khaleel Ahmad Saharanpuri رحمة الله عليه whether this person was really true in his claim or not. Hadhrat replied, "He is true but do not go to him for he is a *bid`ati*."

He was a relative of Hadhrat Saharanpuri.

Mufti Farooq Sahib then enquired from Hadhrat (Mufti Sahib) regarding his name. Mufti Sahib رحمة الله عليه replied that his name was Molwi Shabbeer Ali. He was able to do this through his strong *tasarruf* (power of imagination) through which he would remove all the veils between one and Madinah.

He had a mureed who was also a *sahib-e-tasarruf* who lived in the Shah Bahlool district of Saharanpur. He used to also display his various feats. I used to meet him quite often. Once he came to Deoband and he remained in *muraaqabah* for some time in the cemetery. After returning from the cemetery he came to a gathering where the *asaatizah* were seated. He sat in *muraaqabah* and began exposing the conditions of the *asaatizah*.

Sometimes his information used to turn out to be incorrect. When he came to Saharanpur he remarked after seeing the library, "Oh! What scarce and rare kitaabs are here. When there will be a transition in the government in 1940 there will be bloodshed and the Sikhs or some other group will take over. They will then destroy this library and their leader's name will be Abdur Rahman. The Jama` Musjid in Saharanpur will be changed to a temple."

This poor person later passed away. In 1947 the government did change but it was neither the Sikhs nor anyone else. Instead, it was us who took control. Who will now go and ask him after he has gone to the grave.

This *mureed* once related: I had gone to Bombay with my *peer* Molwi Shabbeer Ali. I received a letter informing me of the birth of my son. I desired to see my newly born son. When I expressed my desire to my peer Sahib he replied, "You will see your son when you return home." I told him, "I wish to see my son now." He then asked me to close my eyes and lower my head. After I closed my eyes I felt as if the ground beneath me was moving and I passed different towns until I reached Saharanpur. I then felt as if I was walking towards my home. Upon reaching home, I saw my wife and son. I stretched out my hand to rub it over my son. As soon as I stretched my hand the ground began to retract and I returned to Bombay swiftly.

My Hadhrat reprimanded me saying, "What were you trying to do? What if your child and wife died out of shock after seeing your hand stretching out from the unseen?"

Hadhrat (Mufti Sahib) commented, "These types of incidents do not affect me in the least bit because they are all linked to *quwwat-e-tasarruf*. They are achieved through spiritual exercises and a disbeliever can also acquire it. They are based on one's effort. Nevertheless, Allah Ta`ala has not created us for this purpose. The main objective is to follow the *sunnat* and remain steadfast on *shari`ah*. Allah has created us so that we follow the *shari`ah* and the path of Nabi ﷺ and show kindness to the *makhlooq* (creation)."

Q: Are all these feats as a result of *shaitaani* thoughts or are they due to the power of imagination?
A: Sometimes it is due to a *shaitaani* effect and sometimes it is due to strong imagination. Medical experts regard this as an interruption in reasoning.

Q: What was the name of Molwi Shabbeer Ali's mureed?
A: His name was Peerjee In`aamur Rahman. My uncle is his son-in-law. He used to come here and discuss Peerjee's incidents. Once he told, "What happens by making *zikr* and *shaghl*? One's *lataa-if-e-sittah* become activated. What is great in this? Further, what is so significant if the *lataa-if-`asharah* are set in to motion?"

I did not answer him because there is no answer for something that is obvious. What answer should be given to someone who asks a person what he had achieved after having his sight restored by undergoing a cataract operation? What answer can be given for something that is absolutely obvious?

Shirk-e-Khafi (subtle form of *shirk*)

To express one's dislike for something that was beloved to Nabi ﷺ i.e. not to practise a *sunnat* despite knowing that it is a *sunnat* is *shirk-e-khafi*. Hadhrat Anas ؓ narrates: "I once partook of meals with Nabi ﷺ. The curry had pieces of *kaddu* (gourd) which I disliked. However, when I saw Nabi ﷺ taking great relish in eating it I took a liking for it as well."

Shaitaan sitting on the *khaishoom* (bridge of the nose)

It is stated in the Hadeeth: فإن الشيطان يبيت على خيشومه (Shaitaan spends the night on the *khaishoom*.) By him sitting on the bridge of one's nose he injects his effects into a person through every breath. His effects causes one to sin and remain unmindful of Allah Ta`ala. That is why the pious recommend the practice of *paas anfaas* (inhaling and exhaling with the zikr of Allah Ta`ala) so that it dispels the effects of *shaitaan*.

In the same manner, *shaitaan* tries to spread his effects to the heart. الْخَنَّاسِ الَّذِىْ يُوَسْوِسُ فِىْ صُدُوْرِ النَّاسِ (I seek refuge from *Khannas*, the *shaitaan* who whispers in the hearts of people.)

ما يتعلق بالمدارس

Matters pertaining to the affairs of *madaaris*

Madrasah Quddoosiyah and the government aid

There was a *madrasah* in Gangoh by the name of Madrasah Quddoosiyah. Hakeem Muhammad Yusuf Sahib was the principal of this *madrasah* and Moulana Zakariyya Quddoosi is a graduate of this *madrasah*.

The youth of Gangoh spoke out and demanded to take the *madrasah* into their control. Hence, Hakeem Muhammad Yusuf cleared all the records of the madrasah and handed over the affairs of the *madrasah* to them.

As soon as they took control, they began to find faults in different matters of the *madrasah* and decided to put them in order. However, they did not have the funds at hand. Therefore, they decided to ask the government for aid. Once the aid was sought a government official used to be sent to the *madrasah* to inspect the *madrasah* records and the progress of the teaching. An examiner was sent by the government who failed all the pupils and declared that the teachers were unfit for the post of teaching. Thus, teachers were appointed from the side of the government. The outcome of this was that within one and half years the *madrasah* was discontinued and it is only its walls that remain today.

That is why I always maintain that any organisation can handle the affairs of the *madrasah*, but they should not close the *madrasah* down. Differences cause ill-feelings and results in the hearts being distanced.

Statement of Hadhrat Shaikh رحمة الله عليه at the time of the unrest in Mazaahir-ul-Uloom

Once when some unrest broke out in Mazaahir-ul-Uloom a few students were expelled. However, they refused to leave and did not vacate their room.

Hadhrat Shaikh gathered all the *asaatizah* at his home and addressed them, "What is the problem and why has this happened? If the cause is the administration then whoever is in charge should leave the post and someone wishing to take the post should take it. I am speaking on behalf of the *naazim sahib* (administrator). If I am the cause then I will leave Saharanpur tomorrow. If it is that the *ikhlaas* (sincerity) on which our *akaabireen* had founded this *madrasah* has now terminated then I will announce the closure of the *madrasah*. Then we will ask the *fatwa* as to what should be done with the structure of the *madrasah* and what will be the position of the library?"

On hearing this, all the *asaatizah* responded, "No. the madrasah cannot be closed."

Punctuality in *sabaq* (lessons)

I am extremely disturbed by those who cause harm to students. Many years of my teaching career have passed yet I have not requested leave. Even whilst I was ill I continued teaching. This was all done out of the fear that some disturbance and difficulty will be caused to the students.

Hadhrat Shaikh's رحمة الله عليه punctuality in lessons

Hadhrat Shaikh's uncle, Hadhrat Moulana Ilyaas Sahib رحمة الله عليه was scheduled to arrive at a certain time at the Saharanpur station after returning from Hijaz. However, the train was to arrive at such a time when Hadhrat Shaikh was conducting his lessons. Hence, Hadhrat Shaikh did not go to the station to receive his uncle as this would have disrupted the students' studies.

Missing out one *hadeeth*

Whilst studying in Deoband I received the news that Hadhrat Shaikh had fallen ill. I wrote to Hadhrat Shaikh stating: "I have been informed that you have fallen ill and I wish to pay you a visit. However, I will have to remain absent for a lesson in the interim period."

Hadhrat Shaikh replied: "Missing one lesson is a very serious matter. According to me, even missing one *hadeeth* in the presence of the *ustaad* is something that can never be compensated."

Hadhrat Mufti Sahib's رحمة الله عليه father's punctuality in lessons

My father had fallen ill and people were continuously coming to visit him. In spite of this he continued teaching his students at home so that no harm is caused to them.

Hadhrat Gangohi رحمة الله عليه remaining in prison to complete the Qur'aan

During his imprisonment, Hadhrat Moulana Rasheed Ahmad Gangohi رحمة الله عليه used to teach a prisoner the Qur'aan. The prisoner had a few *paras* left to complete when Moulana received the news of his release. This prisoner told him, "What will happen to my Qur'aan if you leave?"

Moulana replied, "No. I will remain with you."

Thus, Moulana remained in prison until this prisoner completed the entire Qur'aan.

Present condition

Nowadays the *asaatizah* are always looking for some excuse whereby they could be granted leave. They only teach for two hours or the most three and then say, "How can we have the mental

capacity for this?" However, when it comes to their salary then every one is prepared to fight (to the last penny).
In the *aakhirat* (hereafter) as well as in the *dunya* (world), we will realise who really gained honour through his *`ilm* (knowledge). The honour and reputation which knowledge once possessed has now vanished. The dignity for *`ulama* and *`ilm* has vanished from the hearts of people.

Decrease of teaching in the *madaaris*

Currently, the holidays of the *madaaris* have increased and the teaching has decreased. Look everywhere and you will find that the *asaatizah* continuously take their salaries and vacations. Despite this, no teaching is taking place. This is the condition and state in all colleges and *madaaris*.

Hadhrat Saharanpuri رحمة الله عليه reprimanding when salary was sought in advance

Hadhrat Moulana Khaleel Ahmad Saharanpuri رحمة الله عليه posted someone as an *ustaad* in a *madrasah* in Rander. On reaching the madrasah this person wrote a letter to the *naazim* (administrator) asking him to grant him the entire year's salary in advance. The administrator did not respond to the letter. Instead, he sent the very same note to Hadhrat Saharanpuri. Moulana Khaleel Ahmad Sahib wrote to the administrator that this person should not even be given a cent.
Thereafter, he wrote to this person stating: "How long have you been at the *madrasah* that allows you to ask for so many rupees? Are you certain that you will remain alive for even a year?
This person became extremely angry with the administrator for sending the letter to Hadhrat Saharanpuri without first consulting him.
He had personally related this incident to me. This poor person is still alive and is always overcome with anxiety and worry.

The benefits of the *madaaris* being linked with each another

Madaaris should be linked with each another. I was thinking of visiting Moulana Muhammad Taahir's *madrasah* in Calcutta which is near the airport.

(Moulana Ebrahim Sahib then said that we should go on Saturday.) On hearing this Hadhrat said, "Take the guests along. I will possibly be in the operating theatre.

There are many benefits in the *madaaris* being linked with each another. For example, one will get to know the method of the students' revision, their etiquettes and hygiene, and their manner of studying.
Whatever one takes a liking for could then be implemented in his *madrasah*. Then people from other *madaaris* will visit your *madrasah* and whatever they take a liking for in your *madrasah* will be implemented by them in their *madrasah*. However, this type of association has disappeared from the *madaaris*."

The condition of Moulana Badr-e-`Aalam Meeruti's رحمة الله عليه *madrasah*

The *madrasah* where Moulana Badr-e-`Aalam Meeruti رحمة الله عليه used to teach in Bhawalpur (Pakistan) was situated in the *eidgah*. There was no *madrasah* structure. Instead, each *ustaad* would sit under a tree and deliver his lessons. This was their condition, whereas Moulana Badr-e-`Aalam Sahib was a person with an extremely sensitive temperament.
Allah Ta`ala highly appreciates an individual's *ikhlaas* (sincerity). That is why Nabi ﷺ has stated in the *hadeeth*: *"Two mudd (a measure) of wheat given in charity by my Sahaabah outweighs an entire mountain of gold given in charity by those who come after."*

This is because Allah Ta`ala takes one's sincerity into account. Allah Ta`ala looks at one's *kayfiyyat* (inner condition).

Ikhlaas (sincerity) is *kulli mushakkik* (has varying stages)

Hafiz Muhammad Tayyib Sahib of Maktabah Nu`maniyyah asked, "Hadhrat! What is *ikhlaas*? Sometimes the *ikhlaas* seems to be deficient in certain actions. For example, if the principal of a *madrasah* has to approach a person for a donation he will donate fifty rupees. However, if a collector is sent on behalf of the *madrasah* this person will only donate five rupees. Is this difference not against *ikhlaas*?"

Hadhrat replied, "*Ikhlaas* is *kulli mushakkik*. Someone related to me that a collector came to him and he gave a certain amount of money. On collecting the receipt he noticed that my name was printed on it stating that I was the patron of that *madrasah*. On seeing my name he donated more money. This is only natural."

Hadhrat Thanwi رحمة الله عليه treating people according to their ranks

Hadhrat Thanwi was once informed that the daughter of a particular person had arrived at his home. Hadhrat sent a message that he would be coming soon. After a little while he was informed that it was not that person's daughter, but his step daughter. Hadhrat then sent a message that he would come a little later.

A *nawaab sahib* (wealthy person) had come to Madrasah Mazaahir-ul-Uloom, Saharanpur and expressed his desire of meeting Hadhrat Thanwi رحمة الله عليه. Moulana `Inayatullah Sahib who was the principal at that time, sent a note to Hadhrat stating: "The *nawaab sahib* has arrived and he wishes to meet you. Could you please come over?"

Hadhrat replied: "I will not come on the request of the *nawaab sahib*. However, if you call me on behalf of the *madrasah* then I will come immediately."
This is why people are treated differently.

Accommodating for *Dora-e-Hadith* (the final year) in every *madrasah*

Moulana Habeeb-ur-Rahmaan A`zami was not pleased with the situation in U.P. that *dora-e-hadith* be taught in every *madrasah*. Today the condition is such that teaching *dora-e-hadith* is regarded as a must in every *madrasah*, irrespective of whether the students have the capability or not, or whether they are able to recite correctly or not.
Q: Hadhrat! What is your opinion regarding this?
A: My opinion is the same as yours. This means that those who are in charge of the *madaaris* should carefully analyse the students' upbringing and the teaching together with having a reasonable amount of arrangements for this. It should not be such that the *madrasah* is there only for name and fame; that this *madrasah* teaches up to a certain level. What benefit is there in this?

Changing of *kitaabs* is not a cause for disgrace

Someone told me, "I was teaching *Bukhaari Shareef* in a certain *madrasah*. Another *ustaad* was brought and the first part of *Bukhaari Shareef* was given to him to teach whilst I continued teaching the second part. I approached the patron and complained to him that there is no limit to my disgrace by taking away the first part of *Bukhaari* and handing it over to another *ustaad*."
I told him, "Did Imaam Bukhaari رحمة الله عليه feel that he was undertaking an act of humiliation whilst compiling the second part of *Bukhaari Shareef*? So why are you feeling humiliated about teaching it?"

Madaaris for girls

Q: What is your view regarding the *madaaris* for girls?

A: There are several types of girls. The first type is those who stay indoors within the confines of their homes. Their parents are literate and the father together with the assistance of the mother teaches her the Qur'aan Shareef, Bahishti Zewar and a few other important *masaa'il*. Once she becomes of age she will be married. For such girls there is no need for them to attend these *madaaris*.

The second type of girls is those who work in shops or are engaged in some other occupation and they are involved in more evil than that which is prevalent at the *madaaris*. The *madaaris* are for such type of girls, where they will be taught the necessary *masaa'il*, immaterial whether this is accomplished through the formal *madrasah* syllabus or through some other method, both are fine.

A learned person enrolling his daughter in *madrasah*

Q: Can a person send his daughter to a *madrasah* if both he and his household are learned?

A: If he does so with total caution then it will be allowed, but where is the required amount of caution found nowadays? Which bird's name is it? When secular education is compulsory according to the constitution then parents cannot keep their children at home (this is the case in certain countries). It is imperative to send them to school, otherwise the parents will be charged. Hence, how can precaution be exercised?

Q: However, there is no such law in India.

A: The law is not the same everywhere. In South Africa the people have begun to become a bit *deeni* conscious. At school, the boys had requested the school officials to grant them two hours of leave for *Jumu`ah Salaah* (as *Jumu`ah* is one of the salient features of Islam). After some deliberation they accepted this proposal. Now only the girls were left in the school. As a result four hundred and fifty girls

fell pregnant through their non-Muslim teachers. Such occasional incidents can occur elsewhere, but not on such a large scale.

Chasing a student out of class

Q: How is it for the *ustaad* to chase a student out of class?

A: Normally an *ustaad* will chase a student out of class or stop the lesson on account of becoming angry and annoyed over a statement or action of a student. This is done due the emotions of the *nafs*. Very rarely will this take place purely due to sincerity and with the intention of reforming the student. Just as the *ustaad* has emotions the student also has emotions.

Effect of the emotions and feelings of the *ustaad*

Whilst the *ustaad* delivers the lesson the students fix their gaze towards their *kitaab* and their ears listen attentively to the lecture. However, the heart will be focused towards the emotions and feelings of the *ustaad*. The emotions of the student will be the same as the *ustaad*.

A beautiful method of remembering the Qur'aan

A resident of Gangoh asked, Hadhrat, during my stay in Saudi I memorised the Qur'aan and I am now revising it. Please make *du`aa* for me.

(After making *du`aa*) Hadhrat said, "It is very simple to revise the Qur'aan. In your *nafl salaah*, recite those *paras* which you had revised for the day. Insha-Allah, by virtue of this your Qur'aan will be strengthened." (And your reward will increase.)

One needs a steel stomach for usurping the wealth of students

One needs a steel stomach if one usurps the wealth of students.

(A student deserves to be shown mercy. He is deserving of being assisted and not that his belongings be taken from him. Therefore

one needs to exercise extreme caution in taking anything from a student or usurping his belongings.)

Unnecessarily abandoning a *madrasah*

If a student enrols in a madrasah after having left another madrasah where he was able to understand the *ustaads'* lectures, the climatic condition was agreeable and he was provided with food, then he has in actual fact been ungrateful for the bounty of Allah Ta`ala. This will then result in the bounty being snatched from him.

Allah Ta`ala states: لَئِنْ شَكَرْتُمْ لَأَزِيْدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ اِنَّ عَذَابِيْ لَشَدِيْدٌ *(If you are grateful then I will increase my bounties, and if you are ungrateful then my punishment is severe.) [14:8]*

Cause of the deterioration in the *madaaris*

A calamity is presently befalling the *deeni madaaris* and this is due to the improper wealth that is being spent on them. Previously there was no improper wealth. The wealth was *halaal* and earned sincerely. This produced good effects and there was no corruption. Nowadays, this is not found as a result we find so much of corruption prevalent.

The *taqwa* (piety) on which our *akaabireen* (elders) had founded the *madaaris* remained effective for a long period of time steering away all the corruption. However, as the *taqwa* gradually diminished within the *madaaris* and other elements came in place of it their effects began to come to the fore.

Correct procedure of *tamleek* (transferring of ownership of *zakaat* wealth)

Q: What is the correct procedure of *tamleek*?

A: There are two methods of *tamleek*: (1) The principal of the *madrasah* should ask a person deserving of *zakaat* to seek a loan either from him or someone else on behalf of the *madrasah*.

Thereafter, the principal should give the *zakaat* to this person to settle the loan taken by him.
(2) The *madrasah* should not provide meals and boarding etc. for the deserving students free of charge. Instead, they should be asked to pay a stipulated fee for their meals and boarding, for which they would be given a monthly allowance. At the end of each month, after giving them their allowance, the fee for their meals and boarding should be collected from them. These students should be given such an amount which will suffice for their fees and allow them to have some leftover change to see to their basic necessities.

Every person can inspect the *madrasah* records

A *madrasah* does not belong to you or a specific person. It functions through the donations of the public. Therefore, every individual in the public has the right to check the *madrasah* records. Thus, the authorities of the *madrasah* should not become angry when anyone requests to see the records.

Three elements for a syllabus

Hadhrat Allamah Ebrahim Balyaawi رحمة الله عليه used to say, "There are three elements for a syllabus; the students, the *asaatizah* and the *kitaabs*. If the students are told anything they go on strike. If the *ustaads* are told anything they become angry and abandon teaching. As for the *kitaabs*, they are void of tongues. Whatever one needs to say should be said to them."

A comprehensive advice to teachers

Someone had written a letter stating: I teach in a *madrasah* and a particular *buzurg* is my *shaikh*. Could you please advise me?
Hadhrat replied, "Endeavour in fulfilling the rights of the students and the *kitaabs*. Consider the students to be doing you a favour, in the sense that they have presented their hearts in front of you so that you could sow the seeds of your `*ilm* (knowledge) in their hearts. In this way your knowledge is being passed on and it is not confined to

yourself. Therefore, treat the students as your own children. Do not pay attention to the weaknesses of your students since your *ustaads* had not paid attention to your weaknesses. Always make *mutala`ah* (prepare) the lesson before going to class even though you may have perused that lesson many times over in the past. In each different revision, Allah Ta`ala bestows one with a new *faiz* (blessing). I sincerely make *du`aa* that Allah Ta`ala blesses you in your knowledge and `*amal* (action)."

Become the supporters of one another and not opposition

There is a need for more *madaaris* to impart *deeni* education than those that are present. However, they should be administered with *ikhlaas* (sincerity). Become the friends of each another and not enemies, and supporters instead of rivals.

There is benefit in becoming the supporters of others and danger in being the rivals. It is an obvious fact that it is not the work of the general public to administrate the *madaaris*. Instead, it is the work of the learned. *Ikhtilaaf* (opposition and differences) is prevalent everywhere. May Allah Ta`ala shower His mercy. It is appropriate that those people should administrate the *madaaris* by means of whom the *madaaris* will progress both materially and spiritually.

The era of corporal punishment is over

Hadhrat Shaikh's grandfather used to teach wealthy children. If they would err in their lessons he would hit them. Once, as he raised his cane to hit a student, the student grabbed the cane. He immediately let go of the stick and remarked, "The era of corporal punishment is now over."

How will I answer seventy opponents

The *asaatizah* should not cause harm to their students on account of their personal work. They should prepare the lesson before presenting it.

Once, Moulana Ilyaas رحمة الله عليه told Moulana Abdurrahman Kemilpuri not to spend too much of his time at night in studying *kitaabs*. Instead a greater portion of the night should be spent in the remembrance of Allah Ta`ala.

Moulana Kemilprui replied, "How will I be able to answer seventy opponents (students) if I do not research the *kitaabs*?"

Method of keeping the leader and follower together

When I went to Jalalabad in 1409 A.H. before the month of Ramadhaan, Hadhrat Moulana Maseehullah Khan Sahib رحمة الله عليه related that Hadhrat Thanwi رحمة الله عليه used to say, "It is a great achievement even if a student beats the *ustaad* but does not forsake his studies."

Moulana then said, "The conditions presently have changed to such an extent that the *ustaad* has become the student, the father has become the son, the husband has become the wife and the leader has become the subordinate. It is only in this way that everything will function smoothly. However, the *shaikh* and *mureed* association is still safe from this."

I said, "Then why did Hadhrat Thanwi رحمة الله عليه write the book '*muzi mureed*' – the troublesome *mureed*?"

The crux of *madaaris*

Moulana Abdul Lateef Sahib, *naazim* (administrator) of Madrasah Mazaahir-ul-Uloom Saharanpur said, "The gist and crux of our *madaaris* is the studying of *fataawa* (verdicts), because it is possible that after graduating, nobody will come to an `*aalim* to study *mantiq* (logic) or *hadith*, but someone will definitely ask him a *mas'alah*."

Interesting discussion regarding the *madrasah* syllabus

A person by the name of Sa`eed-ul-Haq was studying at the same time as myself in Madrasah Mazaahir-ul-Uloom. He once requested me to accompany him to visit a relative of his who had come. I accepted his offer and joined him. When we met him he asked:

Relative: What is the total number of students studying in your *madrasah*?

After giving him the figures he said:

Relative: Apart from the great merits you have already received in the *aakhirah* (hereafter), tell me, what are the food arrangements for such a large number of students?

I was still a student with a lot of fervour and zeal. I could not control myself and I asked him:

Mufti Sahib: I would first like to know your beliefs and your motive? Then only will I answer you.

Relative: I am a Muslim.

Mufti Sahib: *Jazakallah*. A swine sleeps at night and wakes up the next morning with an empty stomach not withstanding the fact that it has already gained its rank in the hereafter. It fills its stomach by eating the filth that is around. In this way it makes the arrangements for its food.

This is also the view of a Muslim, that without any concern of the *aakhirah* he is only worried about his stomach. Now tell me, what is the difference between that swine and this Muslim?

This person became angrier than me but both of us managed to suppress ourselves.

Relative: I meant that it would be much better if history, maths and geography are included in the syllabus.

Mufti Sahib: According to you, one's livelihood is based on these three subjects. A carpenter will say that according to him livelihood is based on his profession. So include carpentry in the syllabus as well. A washer-man will say that livelihood is based on washing.

Therefore, the technique of washing should be included in the syllabus. A builder will say the same thing. Now tell me, will this remain a *madrasah* or will it turn into something else? Why should your requests be accepted and their requests rejected?
Relative: No. I only wanted to speak about these three subjects.
Mufti Sahib: The others will say that they only wanted to speak about their one speciality. Based on the fact that you are either unacquainted with the *madrasah* syllabus or you thought me to be unfamiliar with this (secular subject), you posed the question and regarded these three subjects as the basis. However, these three subjects do form part of our syllabus and are taught.
Relative: Where are these taught, for we find that the *moulanas* are backwards and stand (remain) in their same position?
Mufti Sahib: The command of standing appears in the Qur'aan: وَقُوْمُوْا لِلّٰهِ قٰنِتِيْنَ *(And stand for Allah Ta`ala obediently.) [2:238]*
Therefore, we find them standing.
As with regard to them not possessing any knowledge, then it is only your personal impression that the Ulama do not possess any knowledge. In our *madaaris* history is also taught. However, the history that is taught is of an extremely high level, whereas in your colleges the history of a particular king or minister is taught and the historical facts have been collected by a few people. When they collected these facts they added their thoughts and ideologies and they did not commit themselves to relate genuine and substantiated facts. Furthermore, nobody trusts them.
In our *madaaris*, *`ilm-e-hadeeth* (science of *hadeeth*) is taught. The total number of *Sahaabah* ﷺ was 120000. Some glimpses of the lives of the greater personalities among the *Sahaabah* were recorded. Has such a large group ever written on the life of any other individual on the face of the earth? Bearing in mind the various historical facts and the matters related to the science of *hadeeth*, commitment was shown to authenticity and precision.

When Hadhrat Abu Hurairah ﷺ used to narrate *ahaadeeth* he would say: سمعت صاحب هذا القبر يقول كذا (I heard the inmate of this grave saying this….)
Another *sahaabi* used to say the following before narrating a *hadeeth*: من كذب عليّ متعمّدا فليتبوّأ مقعده من النّار (One who deliberately attributes a lie towards me should prepare his abode in the fire of *Jahannum*.)
What link does history have with the science of *hadeeth*? The history taught in your colleges is of some Richard and it was written by an Englishman. There are many examples of this nature.

Hadhrat Sa`d bin Abi Waqqas ﷺ wrote to Hadhrat Umar ﷺ requesting him to send Hadhrat Abdullah bin Mas`ood ﷺ to Kufah as there was a dire need for his knowledge.
Hadhrat Umar ﷺ replied: "Abdullah bin Mas`ood is such a personality that I myself am in need of him. However, I will give you preference over myself and send him to you."
When Abdullah bin Mas`ood left Madinah Munawwarah he took 1500 students along with him who thereafter spread in the different suburbs of Kufah where they imparted the lessons in *hadeeth*.
Some of them sat beneath trees, some in open fields and others conducted their lessons in the corner of a *musjid*.
Ibnu Abi Shaibah رحمة الله عليه used to conduct his lessons in Jamia Rassafah, Baghdad where 25 000 students would study *hadeeth*. This is history.
There is no moment of the life of Nabi ﷺ and especially the 23 years of *nubuwwat* which passed by unrecorded. Every action of Nabi ﷺ in its respective time has been preserved and recorded.
Well, could you explain to me the *ghaayat* (purpose) of history?

Relative: What do you mean by *ghaayat*?
Mufti Sahib: What is the purpose of history?
Relative: Acquiring information regarding certain incidents.

Mufti Sahib: Alas! It is a pity that you do not even know the purpose of history. If the purpose of history is what you have said then one should read the newspapers. There is information in it.

The purpose of history is to acquaint oneself with the conditions of the lives of that individual or group who one holds in esteem and deems most appropriate to follow. The reason being that in future, if one is confronted by a situation which they had faced, he would find the solution in the ways adopted by them.

Can there be anyone more honourable and greater than Nabi ﷺ in the sight of a Muslim? That is why the entire biography of Nabi ﷺ is taught in the *madaaris*. The biography spreads over different chapters with relevant *ahadeeth* being recorded therein. If an error was committed by anyone it is clearly indicated so that others may also be aware of it. Now tell me, what relationship does a Muslim have with Richard resulting in him following his way of life? A Muslim has to follow the lifestyle of Nabi ﷺ.

Second to the life of Nabi ﷺ are the lives of the *Ambiyaa* عليهم السلام. A fair amount of their lives are studied as well. Thus we find that a *surah* in the Qur'aan has been named Surat-ul-Ambiyaa.

Thereafter, the history of the *Sahaabah* ﷺ is also taught in whom Nabi ﷺ had total confidence.

Then the lives of the *taabi`een*, *tab`e-taabi`een*, *fuqahaa* and *muhadditheen* are also studied.

In fact, a brief history of the authors of the different *kitaabs* which are taught is also discussed.

Undertaking a journey to attend a *khatam* (completion) of Bukhaari Shareef

I was once invited by a *madrasah* to conduct the completion of Bukhaari Shareef. On reaching the *madrasah*, I was informed that each student would read one *hadeeth*. They all sat in sequence and began to recite their respective *hadeeth*. I was impressed by their accuracy and swift pace since the students in our Darul Uloom would

not have been able to read so accurately. *Shaitaan* instilled the thought of examining them.
Hence, I asked the student next in line to fetch me a glass of water. Whilst he was away the student adjacent to him completed his *hadeeth*. Now, there was total silence. I asked the next student to read but he remained silent. In this manner I asked several other students but all of them remained silent. The next *hadeeth* was not read until the student returned after fetching the glass of water. The students that followed now read their respective *ahaadeeth* correctly. On enquiry, I was informed that each student was given a separate *hadeeth* one month in advance which they had revised ever since.
Thereafter, I regretted disclosing their secret by asking for a glass of water.

Why aren't there *ulama* like those of the past?

A pious person's son asked me in Kanpur, "Why aren't there any *ulama* like those of the past, e.g. Hadhrat Thanwi رحمة الله عليه etc?"
I replied, "Could you first tell me why you aren't like your father? He was such a wonderful person. Why aren't you like him?"
I then explained to him that the students of the past used to be the replicas of their *ustaads*. Now, when there are *ustaads* like myself, then the students will turn out to be the same. Furthermore, those in the past earned their livelihood with the sweat of their brow in a permissible manner and they distanced themselves from all types of *haraam*. Such pure money was then donated sincerely and spent on the students. Hence, good results were seen and such great *ulama* were produced.
Nowadays, people cannot differentiate between *halaal* and *haraam*. Their aim is to accumulate as much wealth as possible without any concern as to how it was earned, even if it be through a *haraam* source. This very money is later donated and spent on the students. Even if a person's earnings are *halaal*, then too there is a deficiency in one's *ikhlaas* (sincerity). Thus, the effects will be produced according to the type of wealth utilised on the students.

Student's complaint of not remembering his *kitaabs*

A student once complained, "Hadhrat! I study my *kitaabs* thoroughly but I do not remember everything. I forget some of the contents of the *kitaabs*."

Hadhrat replied, "A chicken does not eat each seed that is placed before it. It leaves some of them. Similarly, a farmer will plant seeds on his farm but all the seeds do not germinate. Similar is the mind. Some information is not retained."

Requesting to teach a *kitaab* after it is taken away

Q: An *ustaad* was teaching Mishkaat Shareef. The *kitaab* was taken away from him and given to another *ustaad*. However, the students are suffering since the lessons are not delivered in an appropriate manner. In this situation, can the first *ustaad* request to teach the *kitaab* again?

A: A teacher whilst teaching Jalaalain Shareef came across the ayah: وَرِضْوَانٌ مِّنَ اللّٰهِ اَكْبَرُ *(And the greatest achievement is acquiring of the pleasure of Allah Ta`ala.)[9:72]* He translated it as: Ridwaan is greater than Allah.

A student objected and said, "But Allah is the greatest. الله أكبر ."

The teacher replied, "*Fazeelat-e-juz'ee* (partial virtue) does not contradict *fazeelat-e-kulli* (absolute virtue). (i.e. Ridwaan has gained a partial virtue over Allah.)" إنا لله و إنا إليه راجعون

If the studies of the students are being affected on account of such a teacher, then it will be necessary to request to teach the *kitaab* once again.

A good remedy for those who complain of not remembering their lessons

A student had presented a note to Hadhrat wherein he complained of not remembering his lessons despite making an effort to learn it. He was in a state of worry and concern.

Hadhrat asked him to come close. He then addressed him saying, "One's main objective and purpose should be acquiring the pleasure and happiness of Allah Ta`ala. This is the entire effort behind teaching, studying and all other *`ibaadat*. Insha-Allah, this has been achieved as Allah Ta`ala does not ruin a person's efforts. One will continuously receive *thawaab* (reward) as long as he studies the Qur'aan with effort, though he fails to remember it. He will acquire the pleasure of Allah Ta`ala which is the main objective. Why should one then be so worried if he has achieved the main objective?

A person should do what is within his capacity. As far as the results of his efforts are concerned that is the duty of Allah Ta`ala. *Shaitaan* instils all these types of thoughts so that he will be able to deprive a person. One will begin to think that he has not achieved anything in his entire life and all his time has been wasted. However, such a person's life could never have been wasted, since he has achieved the pleasure of Allah Ta`ala and has been rewarded for his efforts. By him thinking that his life has been wasted is in actual fact ingratitude to the favours of Allah Ta`ala.

It is an extremely great favour of Allah Ta`ala that He has endowed one with the ability to do good, study and impart His glorious Qur'aan, and has saved one from evil and vice. *Shaitaan's* aim is to engage one in ingratitude, resulting in him being deprived of the blessings of Allah Ta`ala. Therefore, one should never allow such thoughts to overwhelm him.

(This student was now relieved by the concise explanation of Hadhrat.)

Caution in class time

It was the practice of Moulana Mazhar Nanotwi رحمة الله عليه that if someone came to him during class hours to ask a *mas'alah*, he would immediately answer him. However, if someone came to discuss other issues he would make a note of the time the person arrived and the time he left. At the end of each month he would then add the records

of each day and accordingly ask the administration to deduct a certain amount of his salary for that time.

The ability of composing poetry is not achievement

In Hadhrat's presence mention was made of students compiling poetry. On hearing this Hadhrat said, "When the effects of *Shaitaan* fall onto students they begin wasting their time in composing poetry. Composing poetry is not a great achievement or feat. Therefore, Nabi ﷺ was not granted the ability of doing so. Allah Ta`ala states in the Qur'aan: وَمَا عَلَّمْنٰهُ الشِّعْرَ *(And We have not imparted to him the art of poetry.) [36:69]*

تبلیغی جماعت

Tableeghi Jamaat

Participating in the weekly *tableeghi jamaat* effort

The weekly *tableeghi jamaat* program used to take place at a person's house where the brothers would sleep the night over and engage in *tahajjud salaah* etc. This person was *bay`at* to some *shaikh*. Once, I was informed that he refused to participate in the *tableeghi jamaat* effort because his *shaikh* disapproved of it. The brothers thought of moving away to another venue. When they asked me for my suggestion I told them to wait until I speak to this person.
I then approached him and asked him the reason for this.
He replied,
Person: My *shaikh* has disapproved of me participating in the *tableeghi jamaat*.
Mufti Sahib: Did your *shaikh* verbally disapprove or through correspondence?
Person: It was through correspondence.
Mufti Sahib: What was in the correspondence?
Person: I wrote that I participate in the weekly *tableeghi jamaat* program where I am made to speak to others. In reply, my *shaikh* wrote: "O what have you fallen into? O what have you fallen into?"
I thus understood that he was disapproving of my participation in the *tableeghi jamaat*.
Mufti Sahib: Investigate the matter. It is possible that after examining your spiritual condition he is displeased with the fact that you speak to others since this can create *`ujb* (self-esteem). If this is the only reason then in future you will not be appointed to speak. However, if he disapproves of this effort totally then the reality is very clear; you should follow your *shaikh*.

I later wrote a letter to this person informing him that I would be coming to stay at his residence where I would deliver a lecture.
On receiving my letter, he took it to his *shaikh* informing him that *Mufti Sahib* has written that he is going to stay at my house and he will deliver a lecture over there.
At that time his *shaikh* was reclining against something. No sooner did he hear this he sat upright and said, "You must listen to *Mufti Sahib's* discourse. Certainly listen. Certainly listen."

When I reached the station the *tableeghi jamaat* brothers as well as this person were present. Now both parties began to look at each another in astonishment and more especially the *tableeghi jamaat* brothers. They were shocked to see this person since he does not host the *tableeghi* gatherings anymore yet he has come to receive *Mufti Sahib* and take him home.
Nevertheless, I greeted all of them as I was supposed to do and I went to the venue the *tableeghi jamaat* brothers had arranged. This person came along.
I asked him,
Mufti Sahib: Did you receive my letter?
Person: Yes.
Mufti Sahib: And what happened next?
Person: I went to my *shaikh* and this is what he said.
Mufti Sahib: What did you then do?
Person: My house is available. You may come and deliver the lecture.
Mufti Sahib: Have you made the necessary arrangements for staying and for the lecture?
Person: No, I have not made the necessary arrangements.
Mufti Sahib: Well, if that is the case then the *tableeghi jamaat* brothers have already made the necessary arrangements. Therefore, it is appropriate that I go there now and in future I will come to your house.

He accepted this and remained to listen to my *bayaan*.
He thereafter totally abandoned attending the *tableeghi* programs and he even stopped talking to the *tableeghi jamaat* brothers. He had a shop in the market. If anybody with the slightest link with the *tableeghi jamaat* passed by his shop he would call him inside and speak very harshly to him. He would also speak out against Hadhrat Moulana Yusuf Sahib رحمة الله عليه, Hadhrat Shaikh رحمة الله عليه and Hadhrat Moulana Ilyaas رحمة الله عليه. He would say, "They have ruined *Deen* and have misguided the *Muslims*."

Once he seated in front of him a person linked to the *tableeghi jamaat* and after speaking harshly against the *tableeghi jamaat* elders he asked him, "Were you affected by my speech?"
He replied, "I was not affected in the least. I also have the ability to speak against your *shaikh*, but my *Imaan* is not so cheap that I will destroy it by speaking ill of him. Your *Imaan* may be so cheap that you are prepared to destroy it which you may be aware of. As for myself, I do not derive any enjoyment from such speech."

This person's situation and spiritual state advanced greatly and he began to receive *ilhaam* (inspiration) in abundance. Even whilst asleep, if he received *ilhaam* he would wake his wife up and relate his *ilhaam* to her. She would then make a note of it. Whenever he received *ilhaam* he would conduct a *majlis* (gathering) where these *ilhaam* were discussed.

He once went to Nizamuddeen and announced that he was assigned to reform the *tableeghi jamaat*. At that particular time Moulana In`aam-ul-Hasan Sahib was out on journey and Moulana `Ubaidullah Sahib was present.
Moulana replied, "We were always waiting for some servant of Allah to come and reform us. Well and good. You may remain here. The system that prevails here is under the supervision of Hadhrat Shaikh-

ul-Hadeeth Sahib. You could gather the details from him. All the decisions are implemented after he decides."

Thereafter, he intended to come to Deoband and then to Saharanpur. Moulana `Ubaidullah addressed a letter to Hadhrat Shaikh informing him of this person's arrival. He wrote: "He seems to be a very high ranking person and he speaks highly as well."
Hadhrat Shaikh had the letter read aloud in this person's presence. He told Hadhrat Shaikh as well that he was assigned to reform the *tableeghi jamaat*.
Hadhrat Shaikh told him, "I will speak to you tomorrow after Maghrib."
Moulana Munawwar Husain Sahib who was there at that time was asked by Hadhrat Shaikh to speak to this person. I was not present at that time since I had left for Gangoh on that day. When I returned I was informed of his arrival.
He slept over that night, but was not present the next morning at tea time. They searched for him in the guest quarters but to no avail. He only arrived at nine 'o' clock.
Hadhrat Shaikh told him, "I was waiting for you so that you could join me for tea. I even asked the others to search for you."
He replied, "Yesterday it was stated in the letter that I am a high ranking person, and the principles of the high class people are also high. It is my principle that I must go out for a stroll."
Hadhrat Shaikh told him, "If you were displeased with this statement then it was not me who had uttered it, but it was written in this manner from Nizamuddeen. You should ask them why they regarded you to be from the high class. You have inconvenienced me by making me wait for you until nine 'o' clock. You should provide a valid answer for this. It was your duty to have informed me before going out for a stroll, but you failed to inform me. You will have to furnish an answer for the difficulty you caused me."
He replied, "This is enough. I am going and I have been commanded to do so."

Hadhrat Shaikh said, "Well and good, but what about the promise you took to meet me after Maghrib?"
He replied, "This is enough. I am leaving." He then made *musaafahah* (shook hands) and left.
When I returned in the evening Hadhrat Shaikh asked me, "Such and such person came here. Do you know him?"
I replied, "Yes. I know him very well."

People in the *tableeghi jamaat* are the guests of Rasulullah ﷺ

A *jamaat* from India had once gone to Palestine. The *Mufti* of Palestine came to receive them on their arrival and he was crying. He honoured them and displayed a tremendous amount of respect to them.
He thereafter explained the reason for him treating them in such a manner. He said, "I had seen Nabi ﷺ in a dream two to three days prior to the *jamaat's* arrival. Nabi ﷺ was walking very swiftly and I went forward to greet Nabi ﷺ but he pushed me aside saying, 'Move. My guests are arriving.'"
The mufti then pointed to some of the members of the *jamaat* and said, "I saw him with Nabi ﷺ and I saw him as well etc."

Awe over the *bid`atis*

A *tableeghi ijtima* (gathering) was organised in Bandah. The *bid`atis* had planned that they would raise objections against the speaker.
When I was informed of this, I asked the locals to take me around the entire town in a rickshaw. Thus, we sat in a rickshaw and went around the entire town. The locals of Bandah knew me. On seeing me, the *bid`atis* began to say, "He has come. He has come. Our plans have failed and we will not have the upper hand today. We will receive such answers which we fail to understand."
Although they could not see me, I could see them. The result of this was that the person who was to raise the objections came, but he did not ask a single question. He remained silent and listened to the

entire programme which went through with ease. Eventually, when the people were asked to give their names to come out in *jamaat* he also forwarded his name to come out for forty days which he later spent.

Occupation is the child of man

Whilst advising a *tableeghi jamaat* Hadhrat said, "Listen. Follow the *usool* (principles) and guard your time. Do not waste it. If one does not do so and engages in futile discussions then this effort will become like a destitute.

The example of this effort is that of a glass which is clear, valuable and delicate. If it breaks it will be very difficult to join the pieces together. Therefore one needs to exercise extreme caution.

Remember; do not distract an occupied person. For example, if a businessman is conducting a business deal then wait until he is finished. The reason being that man attaches the same type of importance to work as will a mother attach to her child. If someone grabs the child from the mother's arms, throws the child onto one side and then tells the mother, 'Listen to me,' will the mother ever listen to such a person? She will never listen to such a person because he has thrown a piece of her flesh onto one side. Similarly, work and occupation are like the children of man.

Take heed of the time of the ulama. Do not waste their time. If you wish to go to them then sit in their lessons and remember that they have already spent ten years of their lives for the sake of Allah Ta`ala. Honour them, since *ikraam-e-muslim* (honouring a Muslim) is a fundamental point from the six points of *tableegh*. Even if a person opposes the *tableeghi jamaat* then too respect him for he is a Muslim after all. Likewise, honour the *zaakireen* (those engaged in the remembrance of Allah Ta`ala) and those in the *khanqahs*, for they are also engaged in a *deeni* (religious) work.

Furthermore, at all times each person should be concerned with his personal reformation and not the reformation of others."

An objection against the *tableeghi jamaat*

The principal of a *madrasah* wrote me a letter with his objections against the *tableeghi jamaat*. He stated: What is the proof for the programme set out by the *tableeghi jamaat* that one should spend seven *chillas* (40 days) in his lifetime, forty days annually, three days monthly and join the in-*gusht* and out-*gusht* weekly?

I replied: The mere fact that these aspects do not contradict the teachings of the *shari`ah* is sufficient proof for their establishment. Tell me, where is the proof for the *dars-e-nizami* (*madrasah* syllabus), the stipulated time for the course and the proof for specifying *kitaabs* for the different years. You will surely say that it is established from the fact that it does not contradict the *shari`ah* and that experience has shown that whoever follows this pattern will graduate. In the same light view the pattern of the *tableeghi jamaat*.

Pick up your bedding

A *jamaat* had gone to a *Barelwi musjid*. On seeing the *jamaat's* bedding, the locals refused to allow them to stay. The *jamaat* members pleaded to them, "Brothers! We will not say anything. Our only wish is to perform our *salaah* with *jamaat* (in congregation). We will even read *salaah* behind your *Imaam*. If we are granted permission we will conduct *ta`leem* and if not, then we will not do so."

The locals refused to listen to them and asked them to get out of the *musjid*.

After an argument ensued, they eventually removed the *jamaat* from the *musjid*.

The jamaat members asked each other to pick up their bedding. They then proceeded to a tree outside the musjid beneath which they sat and conducted the *ta`leem*. When the *salaah* time approached, they came into the *musjid* for *salaah*. The *Imaam* of the *musjid* said, "I will lead the *salaah* and these people cannot perform *salaah* behind be."

Allah had made someone in the crowd stand up and he addressed the *Imaam*, “If you will not allow them to perform *salaah* over here then you may not lead the *salaah*.”

There was a police station nearby and someone in the meanwhile had reported the case to them. The police inspector and a few others arrived. They stood at the doorway and viewed the enraged *Imaam* saying, “I will lead the *salaah*.”
The police inspector then asked, “Who are you?”
He replied, “I am the *Imaam* of this *musjid*.”
The inspector asked him, “Will you lead the *salaah*?”
He replied in the affirmative. He then told the *Imaam*, “Well, then join me and I will make you lead the *salaah* in the police station.”
The *Imaam* thinking to himself that this matter has turned the other way round, finally allowed the *jamaat* to perform *salaah* behind him. In this way they performed *salaah* behind him by force.

The shoes of the *jamaat* were stolen

Moulana Manzoor Nu`mani رحمة الله عليه went with a *jamaat* to a village. It turned out that the residents of the village were against the *jamaat*. They cut the electricity cable so that the *jamaat* will not have any lights. They also hid the shoes of the *jamaat* members.
Moulana Manzoor Nu`mani told them, “Listen! Hand over the shoes or otherwise I will inform the news agencies that Hashmat Ali’s party stole my shoes. No sooner did he say this than their shoes were returned. A Hindu gave them a cable from his shop for their electricity. No Muslim had come forward to assist the *jamaat*.

Creating the zeal for *Deen*

Hadhrat Moulana Muhammad Ilyaas رحمة الله عليه used to say, “The greatest *jihaad* of this era is to create the enthusiasm and zeal for *Deen* (religion) in the hearts of those who lack the enthusiasm for *Deen*.”

Objection against the *Tableeghi Nisaab* (Fazaa'il-e-A`maal)

Someone said that the members of the Jamaat-e-Islaami raised objections against Hadhrat Shaikh Zakariyya's رحمة الله عليه Tableeghi Nisaab since he has recorded the incidents of saints who used to perform thousands of rakaats of nafl salaah daily. How could have this ever been possible if they had other work to do?

Hadhrat replied, "The Jamaat-e-Islaami members only view things from one angle. However, things can be viewed from another angle apart from looking at them only on the surface. It should be viewed as a miracle. Well, if the journey of *mi`raaj* was viewed in this very manner then how will it ever be possible for them to bring *imaan* on it? This is because Nabi ﷺ travelled from Makkah Mukarramah to Bait-ul-Maqdas, from there to the seven heavens, then to *Jannah* and *Jahannum*, spoke to Allah Ta`ala etc. and finally came back to Makkah within a small portion of the night. This seems impossible if viewed according to their reasoning."

A Mewati villager's address to the *asaatizah* of Darul Uloom Deoband

Once Moulana Ilyaas رحمة الله عليه arrived in Deoband filled with emotions and sentiments. He assembled all the *asaatizah* of the Darul Uloom and asked a villager from Mewat who was accompanying him to address the *asaatizah*. The villager excused himself, but Moulana insisted that he address the *asaatizah*. Eventually he stood up and said, "Listen! I do not know how to speak, but since Hadhrat is my *ameer* (leader) and he has commanded me I will stand up, because the orders of the *ameer* have to be obeyed. I will only tell you one thing. Take the example of a boss who has two employees; one is an adult and the other is young. He asks the adult to fetch his jar of butter but he excuses himself saying that he is busy which is indeed true. He then orders the young employee to fetch the jar which was difficult to carry. As he was bringing the jar it slipped

from his hands and broke. With whom will the boss be angry? It is obvious that he will become angry with the adult because it was originally his duty to bring the jar. Likewise, you are the adult employees and we are the young employees. You have not raised the jar of *Deen* because of being too occupied and not having any spare time. That is why we weak individuals have raised it. If it slips from our hands then all of you would be taken to task, and it will be ruined by us."

Advice to a *tableeghi jamaat*

A *tableeghi jamaat* had arrived and after making *musaafahah* they requested some advice.

Hadhrat replied, "The six points of *tableegh* are extremely beneficial and important. They are the means of fulfilling every other aspect of *Deen*. Therefore, whoever goes out in *jamaat* should never go beyond these six points. He should not opt for a seventh or eighth point. Through this, one's thoughts will be collected. This should be implemented to such an extent that the lectures should revolve around the six points only. They should be revised thoroughly. If someone asks you a *mas'alah* exercise caution when answering him. Tell him: 'Brother! I have come to learn *Deen*. It is the job of the *muftis* to issue *fatwas*. Enquire from them.'"

Sending the *asaatizah* in *tableeghi jamaat*

Q: Can the *asaatizah* in the *madaaris* be given paid leave for going in *jamaat* for three days monthly, one *chilla* (forty days) annually or three *chillas* (four months) or one year in their lifetime ?

A: If there is a need then they may be given a salary. The purpose for studying is the imparting and spreading of *Deen*. After all, the *madrasah* administrators use *madrasah* money to publish magazines and newsletters, send *asaatizah* for lectures and to send them to attend and participate in *jalsas*. These are all the objectives of studying. Thus, if they feel it appropriate that he goes out for the journey and there is a genuine need for it then they may do so.

***Alhamdulillah*, we are successful**

I had once come from Kanpur to Saharanpur where I met Hadhrat Moulana Muhammad Yusuf Sahib رحمة الله عليه. He was residing in *kachcha ghar* (the house of Hadhrat Shaikh رحمة الله عليه).

He told me, "Molwi Sahib! Previously you used to quarrel with me and tug at our sleeves. Now you don't even come nor do you enquire about our well being."

I replied, "We have fulfilled the task entrusted to us and *Alhamdulillah*, we have been successful."

In the beginning Hadhrat Moulana Yusuf Sahib was disinclined from the *tableeghi jamaat*. Whenever I would go to Delhi Moulana Ilyaas Sahib used to tell me, "Molwi Mahmood, Yusuf is disinclined from this effort."

I would then discuss and debate with him regarding this effort. (Implying towards this) I said, "We have fulfilled the task entrusted to us and *Alhamdulillah*, we have been successful."

باب الدعاء

Chapter on *du`aa* (supplication)

To be certain that Allah Ta`ala alone will answer your *du`aa* is necessary for the acceptance of *du`aa*

بریں درد عاءے تو مقبول نیست بخواری برو یا بزاری بایست

Once a saint spent the entire night in *`ibaadat* (worship). Towards the end of the night when he raised his hands in *du`aa* he heard a voice from the unseen addressing him, "Your *du`aas* are not accepted in our court. It does not matter whether you return disgraced or crying."

He had the same experience the next night and for the nights that followed.

A *mureed* (disciple) of his also heard the voice. He approached the saint and advised him, "Why are you staying awake the entire night for your *du`aas* are not being answered? You should rather sleep at night with ease and comfort."

The saint replied, "Had there been another door to go to I would have gone there, but since there is only one door where else can I go? Therefore, I will have to cling onto this door under all circumstances; whether my *du`aas* are accepted or not."

Suddenly the voice spoke out and said:

قبول است گرچہ ہنر نیست است کہ جز ماپناہے دگر نیست است

"Your *du`aa* and *`ibaadat* have been accepted though they do not deserve acceptance. This is because you do not have any other place of refuge."

Du`aa when the *kuffaar* (disbelievers) oppress *Muslims*

Q: What *du`aa* should we make when the *kuffaar* oppress and harm Muslims?

A: One should make *du`aa* by saying: *"O Allah! This is as a result of our evil actions. In reality we deserve hardships worse than this due to our actions. O Allah, it will solely be Your grace if You dispel these hardships."*

A Persian couplet reads as follows:

زندہ کنی عطائے تو ور بکشی فدائے تو

دل شدہ مبتلائے تو ہر چہ کنی رضائے تو

O Allah! It is Your sheer grace if You spare my life and if You wish to take away my life then too will I sacrifice myself for You.
I have now become infatuated with Your love. Therefore I will be pleased with Your decisions over me in all conditions.

Some spiritual states are such that they cannot be dispelled or achieved on one's own accord.

Q: Some people make *du`aa* that the *kuffaar* should be destroyed. Can one make such a *du`aa*?

A: This is permissible. The Qur'aan Shareef has recorded the *du`aas* of two *ambiyaa*, namely Hadhrat Nooh ﷺ and Hadhrat Musa ﷺ.

Hadhrat Musa's ﷺ *du`aa* was: رَبَّنَا اطْمِسْ عَلٰٓى اَمْوَالِهِمْ وَاشْدُدْ عَلٰى قُلُوْبِهِمْ فَلَا يُؤْمِنُوْا حَتّٰى يَرَوُا الْعَذَابَ الْاَلِيْمَ *(O our Lord! Destroy their wealth and harden their hearts.) [11:88]*

The *du`aa* of Hadhrat Nooh ﷺ was: رَّبِّ لَا تَذَرْ عَلَى الْاَرْضِ مِنَ الْكٰفِرِيْنَ دَيَّارًا *(O my Lord! Do not spare a single kaafir (disbeliever) inhabitant on the face of the earth.) [72:26]*

The most virtuous *du`aa*

Someone showed Hadhrat some *du`aas* that were published (for which great virtues were mentioned though they were not established in any *hadeeth*) and asked him whether it was correct to read the *du`aas*. Upon seeing them, Hadhrat replied, "The du`aas are correct

and it will be correct to recite them. However, it will be incorrect to read them with the intention that these are *du`aas* proven from the *ahaadeeth*."

Reciting the *Kalimah Tayyibah* 70 000 times

If the *Kalimah Tayyibah* is recited 70 000 times and then sent as *esaal-e-thawaab* for a deceased, his sins will all be pardoned. This narration appears in Fazaa'il-e-Zikr.

Cursing oneself

During the *khilaafat* of Hadhrat Umar ﷺ a guest stole from his host. The next morning the burglary was noticed. They were now concerned and the guest began to curse the thief. He said, "O Allah! Cut off the hand of the thief. He is an oppressor."

When the guest was found guilty his hand was cut off. Thereafter Hadhrat Umar ﷺ remarked, "He cursed himself. Therefore his hands were cut off. Had he not done so nobody would have known the thief."

We have been prohibited from cursing ourselves and our dependants because at times the order is issued for the request of the bondsman to be answered.

Du`aa to be recited when leaving the *musjid*

One should read: اَللّٰهُمَّ إِنِّيْ أَسْأَلُكَ مِنْ فَضْلِكَ (O Allah! I seek your grace.) when leaving that area of the *musjid* where the *salaah* is performed and when one leaves the door of the *musjid* he should read: اَللّٰهُمَّ إِنِّيْ أَعُوْذُبِكَ مِنْ إِبْلِيْسَ وَ جُنُوْدِهِ (O Allah! I seek your protection from Iblees and his armies.)

***Du`aa* for settling debts and *`amal* (prescription) for *taskheer* (gaining control)**

Hadhrat Moulana Ilyaas Sahib رحمة الله عليه once told Hadhrat Moulana Madani رحمة الله عليه, "Mia Zakariyya (Hadhrat Shaikh) has plenty of debts to settle. Ask Allah Ta`ala to absolve him of the debts."

Moulana Madani replied, "You are the *peer* (saint). So prescribe a method through which you will be able to make Allah Ta`ala subservient and make Him absolve him of his debts."

Moulana Ilyaas replied, "Allah Ta`ala has himself explained the method: ادْعُوْنِيْٓ اَسْتَجِبْ لَكُمْ (Call unto Me and I will answer you.)"

The different ways *du`aas* are accepted

There are different ways in which *du`aas* are accepted:

A person will receive what he asked for within a short span of time. On receiving it he will think that his *du`aa* was answered.

A person receives what he had asked for after a long time. At times it is after such a long period of time that he even forgets that he had once asked for it. And this happens for the benefit of the individual. For example, a child asks the father for a gun. The father will console the child by saying that he will give him a gun knowing well that his son is still young and he hasn't mastered marksmanship. Therefore, he will not give the child a gun immediately. However, after the child gets older, grows stronger and masters marksmanship the father will now give him a gun.

One will receive something better than what he asked for or something similar. For example, the child asked the father for ten rupees. Instead of giving him the money the father bought him a few books or a set of clothes. Although the child asked for money, the father gave him books or a set of clothes understanding that the child will waste the money and that it would be more appropriate if something useful be given to him. Similar is the case of that person who did not receive what he asked for but received something better

or similar. A calamity is warded off as a result of the *du`aa*. This is also a type of acceptance.
At times there are no apparent signs of acceptance in the *dunya*, but on the Day of *Qiyaamah*, it will be said to the person, “You had made these certain *du`aas* and you were in turn bestowed with these bounties. However, there were certain *du`aas* whose results were not visible in the *dunya*, but these are the rewards into which those *du`aas* were transformed.”
On seeing the large rewards kept in store for him, this person will wish that none of his *du`aas* were answered in the *dunya* and rather kept in store for him in the *aakhirah*.
In short, every person’s *du`aa* is accepted though he may not realise how it was accepted.

Meaning of *du`aas* being able to change *taqdeer* (destiny)

Q: What is meant when it is said that *du`aas* are able to change *taqdeer*?
A: *Taqdeer* is such a thing that can never be changed. However, had there been anything that would be able to change *taqdeer* then it would be *du`aa*.
This is similar to the *hadeeth* that states that if there is anything that would be able to increase the lifespan of a person then it would be pious deeds. However, one will only live to the extent that has been predestined. It will not be increased.
وَ لَنْ يُّؤَخِّرَ اللّٰهُ نَفْسًا اِذَا جَآءَ اَجَلُهَا *(Allah Ta`ala never delays the death of a person when his appointed time arrives.)*
فَاِذَا جَآءَ اَجَلُهُمْ لَا يَسْتَاْخِرُوْنَ سَاعَةً وَّلَا يَسْتَقْدِمُوْنَ *(When their appointed time arrives they will not be granted respite for even a moment nor will they be advanced by a moment.)*

This is the gist of these types of *ahaadeeth*.

Cursing one's children

Q: Will it be correct for parents to curse their children at the time of anger?

A: We have been prohibited from doing so. Children are a bounty from Allah Ta`ala yet we curse them. At times the curses are accepted and it is at this time that the parents become worried and perturbed, whereas they were the ones who cursed their own children.

A woman living here used to reprimand her child when she would become angry with him. She would curse him saying, "May Allah cause you to die, and may this happen to you and may that happen to you."

After her anger would subside she would say, "O Allah! Do not accept whatever I had said, for it was said in anger."

I do have something in my possession but why should I show it to you?

Baboo Iyaaz Sahib was in charge of bringing the necessary items from the market to the (*tableeghi*) *markaz* in Nizamuddeen. During the 1947 riots he went out on an errand to the market. After completing his errand he boarded a bus to return to Nizamuddeen. As he boarded the bus the non-Muslims began to stare at him. He immediately understood what they were implying. So he said, "You cannot harm me at all and I will go with this bus to Nizamuddeen."

The passengers now thought that he was definitely carrying a weapon on him which allowed him to speak so boldly and freely. So they asked him, "What do you have on you that allows you to speak in such a manner?"

He replied, "I do have something on me but why should I tell you what it is?"

Eventually he reached Nizamuddeen safely. When he related his episode Hadhrat Shaikh was also present. He asked him, "Could you tell us what you had on yourself?"

He replied, "I had what you had explained that in such situations one should read: اَللّٰهُمَّ إِنَّا نَجْعَلُكَ فِيْ نُحُوْرِهِمْ وَ نَعُوْذُبِكَ مِنْ شُرُوْرِهِمْ."